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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIX

JACKSON, MISS., June 23, 1927

NEW SERIES  
VOLUME XXIX, No. 26

"THOU ART INEXCUSABLE, O MAN,  
WHOSOEVER THOU ART"  
R. B. Gunter, Cor. Secy.

As a rule, when people are not living up to their obligations, the more excuses they make. There is a difference between an excuse and a reason. When excuses are made for not doing one's duty and when neglect of duty is continued, the excuse is likely to become a reason. We have so many instances in Old Testament history where the people made excuses for not doing their duty and the excuses afterwards became reasons. For instance, they sometimes gave poverty as a reason for not doing their duty and after continued neglect they were poverty stricken. They excused themselves from the Lord's service with the excuse that they must look after their own houses. The time came when they had not sufficient to eat and to wear and with which to provide for their houses.

A similar situation confronts Mississippi Baptists at this time. For the first seventeen days of June the contributions to the Cooperative Program amounted to only \$7,255.69. It should be borne in mind that a very small amount has been contributed during this month to the Red Cross. It should also be borne in mind that little has been given to the flood stricken churches and pastors. To the 17th of June we have received only \$420.12 for this purpose. The failure cannot be due either to future prospects of a crop, for in all parts of the State, except the flooded districts, reports come that the crops are very promising. Let us beware now lest our excuses become reasons. The real reason now is a lack of interest.

It does seem that the condition in the Delta stricken section would appeal and produce a most hearty response. The following sentences are taken from a letter from one of our Delta pastors who has suffered hardest perhaps of any from the flood: "Just received a check to make up for the deficit in my salary for April and May. I can truthfully say that never before in my experience have I received a check that was so much appreciated. It caused me to pause in the midst of my duties and spend a few hours in sober thinking, most of which I devoted to an examination of my heart, and of my best efforts in behalf of our denominational program. I have thought all along that I was doing my very best, but from now on I shall devote a larger amount of my time and energies to our great united plans. The situation here is growing serious again. The water is coming back over the town."

A letter from one brother says that he works away from home and receives \$20.00 a week and that his wife is at home and gives her Sunday eggs to the Lord's work and that they both tithe his wages and are sending a contribution to go to the churches and pastors in the flooded district.

## EDUCATION DAY IN THE SUNDAY SCHOOL

We have just received a communication to the effect that the Sunday School Board has not provided literature for the special day in the Sunday School at this time. Several superintendents  
(Continued on page 5)



Here is now our new Superintendent of the Stewardship and Budget Department looks. He is built like a thoroughbred race horse, and lives up to his looks. He has done a magnificent work in the pastorate and his brethren believe he is the man for this place. He knows the pastors' problems and is prepared to work with them sympathetically. You will hear from him every week in The Baptist Record, and you will want him to start some institutes and study courses in your church.

Walnut Grove W. M. U. has sent us a nice list of subscriptions, for which we return thanks. We are expecting great things from the W. M. U. ladies this summer in increasing the subscription department of The Baptist Record. Who will be next?

A brother writes to ask the opinion of the brotherhood as to the right of a church to exercise discipline in its membership when some one or more makes trouble with the pastor. A church, of course, has such right and ought to use it in the spirit of the gospel.

The Lord raised up friends for an emergency in the Baptist Bible Institute. The interest on bonded indebtedness falls due July 1st, and there was no money in the treasury to meet it. The First Church, Houston, Texas, of which Dr. J. B. Leavell is pastor, proposed to give \$2,500 if friends in New Orleans would raise the other \$7,500. Although this is a period of financial depression in New Orleans, the pastors there got busy immediately, and they say that the money will be in hand. The next pinch comes Jan. 1st, when \$34,000 is due on principal and interest. This is a good object to pray for.

Dr. H. P. Rainey, aged 31, a native Texan, holding the Ph.D. from the University of Chicago, becomes president of the Baptist College of Indiana, located at Franklin.

A neat little beribboned announcement brings the news of the coming of Edgar Everette Ballard, Jr., June 11, son of our one time circulation manager now in Louisville, Ky. See Ps. 127:5.

Brother pastor, how about sending us a few subscriptions from time to time? We need your help and cooperation, and your people need the denominational paper in the home.

If you know of some in your community not taking The Baptist Record, and think they would be interested in having a sample copy send us their names and we will try to enlist them for a reader.

Mrs. Lillie Lippencot of Seobey sends us a subscription and states that she is trying to get the paper into the homes of the people. We appreciate this and hope she will soon be able to send us a nice list of names.

Richard H. Campbell of Wiggins will probably not be able to return to the Seminary this fall and is now available for a pastorate. He was formerly pastor at Cascilla and other churches in the northern part of the state.

Brother Clarence Palmer and wife are at Bethany, Miss., and he will be glad to assist in revival meetings during the summer. He is an alumnus of Mississippi College and he and his wife are recent graduates of the Baptist Bible Institute in New Orleans. They are worthy.

Singer W. Plunkett Martin, who recently accepted a position with the evangelistic staff of our Home Mission Board, is assisting Pastor W. E. Neill and the First Baptist Church at Ruston, La., in a two weeks meeting. Mr. Martin begins a meeting with the First Baptist Church, Opelika, Ala., June 26th with the pastor, Dr. W. P. Wilks, doing the preaching.

If we understand the report sent out by the Foreign Mission Board three was no money sent in to the board from any state in the whole South from May 1 to June 1, except designated funds to the amount of \$6,742.77. Last year for the month of May there were over \$40,000 sent in. The lack this year is probably due to the fact that all collections in April were sent in in April before the books closed on the last day of the month. This was done because the Convention met earlier this year than ever before.

Our people in Mississippi have good reason to cheer up and dedicate themselves anew to the work of extending the kingdom. God is good to us. While some six counties have suffered and are suffering greatly from the overflow, the crops in the rest of the state are beautiful. We were a few days ago in that part of the delta untouched by the overflow, and we have been through the southern part of the state. All looks good. Let us bless God, help those who are suffering loss by sending Dr. Gunter a liberal contribution as a thank offering, and bring up the collections on our denominational program in a manner worthy the children of the King.



## REVIVAL SERMON OUTLINES

## GOD'S LOVE FOR A LOST WORLD

- I. The Motive of Redemption. "God so loved", etc. Determines the quality of the act.
- II. The Method of Redemption. "That He gave His only begotten Son", etc. Premeditated. Acts 2:23. Redemption originated with God. Eph. 2:4-5.
- III. The Purpose of Redemption. "Might not perish, but have eternal life". (Luke 19:10; 1 Tim. 1:15.)
- IV. The Ground of Redemption. The atoning death of Christ. (Rom. 3:24-6; Eph. 1:7; Gal. 3:13; 1 Pet. 3:18.) The saving power of the Gospel is in the Cross. (1 Cor. 2:1-2; Gal. 6:14.)
- V. The Subjects of Redemption. "Whosoever believeth", etc. Puts it within reach of all. Abundant provision for all. (1 Jno. 2:2.)

—B. H. Lovelace.

## "None of These Things Move Me"

Acts 20:24

- I. From the Hope of the Gospel.
- II. From my Religious Obligations.
- III. From my Religious Responsibilities.

—S. W. Sproles, Gallman, Miss.

## Subject: Evidences of Genuine Conversion

- Text: "He that believeth on the Son of God hath the witness in himself." (1 John 5:10.)
- I. The Testimony of the Word. (John 3:36.)
  - II. The Testimony of the Spirit. (Rom. 8:16.)
  - III. The Testimony of Experience. (1 John 3:14.)

—M. O. Patterson.

## Nature and Consequences of Sin

Texts are passages used as references.

Man's estimate of value of Salvation, his conception of God's character, and his estimate of individual value is directly related with his estimate of sin.

Average conception of sin is not justified by reason, or more important, the Word of God.

The truth about sin is to be found in the Word.

## I.

## The Nature of Sin

"Sin is the transgression of the law".

"Whatsoever is not of faith is sin".

"All unrighteousness is sin".

"The thought of foolishness is sin".

These and other direct statements reveal the nature of sin.

It is further indicated by "Iniquity", "Trespass", "Error".

All these are related to the one sin of "Unbelief", which Christ says, "Condemns".

## II.

## The Consequences of Sin

1. It is the cause of broken relation between God and man.
2. It destroys man's sense of values.
3. It brings disease, filth, crime, and "When cometh the full", bringeth forth death.
4. It results in destruction of soul and body in Hell.
5. It adds torture to torture as it gathers power of impact in the continuation of its influence eternally. The measure of sin and results will never be known in time.)

## III.

## The Remedy

Emphasize 2 Cor. 5:21.

—Owen Williams.

## Abundant Life—Normal Christianity

(Text: John 10:10)

## Introduction:

Text gives the contrast between the mission of the Saver and the mission of Satan—The Devil came to steal, to kill, to destroy; Jesus came to redeem, to give life, to build—"that they might have life and have it abundantly."

## The Implication—Men Were Dead

1. Depraved:

Proof from Scripture

- Proof from history  
Proof from the daily papers, etc.  
Proof from our own experience.

2. This condition made radical change necessary.

No patch-up methods will suffice

No white-washing will do

The trouble must be corrected at its source.

## II. He Came to Give Life

1. He starts this life with a new birth
2. He nourishes it through means of grace
3. This life a present possession.

## III. He Came to Give Abundant Life

1. Not a puny, sickly existence

A normal man physically is a well man spiritually

A normal Christian is a well man spiritually

2. Not fair to judge Christianity by the sick Christians

3. This abundant life is—

A life of joy—happy Christians

A life of knowledge—of God and this life he gives

A life of virility—the desire and the ability to reproduce its kind

A life of piety

A life of power.

Conclusion: Illustration of the simple plan of salvation—Appeal to the lost.

—J. D. Franks.

## Paul's Interest in the Lost

Rom. 9:1-5; 10:1

## I. The kind of interest He had

1. Great sorrow
  2. Unceasing pain
  3. "I could wish myself accursed"—Putting himself in this place.
- Observation: All genuine interest is painful (illustrations).

## II. Source of His interest

1. His own people, therefore
2. Great opportunities unused, therefore
3. Because they were lost
4. Because they could be saved
5. His association with Christ.

## III. Expression of that interest

1. His heart's desire—choice—their salvation
2. His supplications
3. This interest sent him to them
4. Outward expression of grace of God.

Observations:

1. Highest form of interest in others
2. No better—only way—association with Christ
3. In our degree, it will do for us what it did for Paul.

—J. N. McMillin.

## Subject—God's Attitude Toward a Sinner in Order That They May Be the Children of God. 1 John 3:1

I. His love is unmerited on our part—By grace are ye saved, not of works.

II. His love is a constraining love—The love of Christ constraineth us.

III. His love is an inseparable love. Rom. 8:35-39.

IV. His love is a sacrificial love—Though He were rich, He became poor that we might be rich.

V. My friend, are you a recipient of that love?

—G. W. Nutt, Lena, Miss.

Subject—A Great Question, and a Great Answer  
Text—Acts 16:30

## Introduction:

1. The preachers coming to Philippi
2. Their work
3. Their imprisonment
4. Their release.

## I. The jailor's question.

1. Not an idle question
2. Not to be saved from the Roman government
3. But by a conviction of sin.

## II. Paul's answer was:

1. Not reformation of life

2. Not doing good works
3. Not joining the church
4. Not ordinances observed, "But believe on the Lord Jesus".

## III. Results.

—B. A. McCullough.

## Reward in Service

"If any man serve me, him will my Father honor". John 12:26

I. Universal proposition—"any man".

II. Reward or honor is dependent upon service.

III. True service will surely be rewarded.

—G. W. Riley.

## The Disciples Sent Out

Mark 6:12

I. Explain the doctrine they preached.

II. Why repent?

(1) Because we are sinners

(2) Because the life and practice of sin will ruin this life and the life to come

(3) Because we cannot be saved without repentance

(4) Then, if for no other reason, we ought to repent because the Lord said so.

III. The time to repent.

(1) NOW.

—H. L. Johnson.

## Prayer

James 4:23

1. Unoffered prayer.

2. Unanswered prayer.

(a) Unanswered, because of a wrong motive—selfishness

(b) Unanswered, because one is not right with his fellowman.

3. Prayer may be answered.

How?

1. Get your own heart right

2. Persistent prayer

3. Earnest prayer

4. Definite prayer.

—F. W. Gunn.

## At the Feet of Jesus

Luke 7:36

There are ten things we find at the feet of Jesus.

1. Humility
2. Faith
3. Grace
4. Forgiveness
5. Fellowship
6. Opportunity for service
7. Fame
8. Power
9. Peace
10. Love.

(Usually use this subject two mornings during a meeting.)

—S. C. Rushing.

## Godly Exercise

1 Tim. 4:7

I. The realm (of the exercises).

Energies directed toward a certain thing, e. g. —"Track", "High jump", "Mile race", "English", "Mathematics". Godliness.

II. The exercise itself. Practice.

1. Why practice.

(1) An enemy to meet. Eph. 6:11

(2) Strength

(3) Skill

(4) Endurance.

2. What to practice.

(1) Faith

(2) Prayer

(3) Forgiveness

(4) Kindness

(5) Love

(6) Self-control.

3. How must I practice?

(1) Be diligent in these things. 1 Tim. 4:14

(2) Give thyself wholly to them. 4:14.

III. The profit.



But believe on the

A. McCullough.

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n. 4:14.

1. Bodily exercise
2. Godliness
- (1) Promise of this life
- (2) That to come.

—M. Flowers.

#### Some Things Not Found in Hell Luke 16:19-37

- I. Some cherished graces not found in Hell.
  - a. No welcome in Hell
  - b. No peace in Hell
  - c. No joy in Hell
  - d. No hope in Hell.
- II. Some things of nature not found in Hell.
  - a. No water in Hell
  - b. No flowers in Hell
  - c. No sunshine in Hell
  - d. No music in Hell.
- III. Some things of life not found in Hell.
  - a. No little ones in Hell
  - b. No friends in Hell
  - c. No Christians in Hell
  - d. No God in Hell.

Will you be there?

—Bryan Simmons.

#### What Shall I Do With Jesus? Mt. 27:22

- Introductory setting.
- I. Who is this Jesus?  
The wonderful Savior of men  
Wonderful in prophecy  
Wonderful in birth  
Wonderful in his ministry  
Wonderful in death and resurrection  
Wonderful in ascension  
Wonderful in his return.
  - II. What can I do with Him?
    1. Reject him. Jno. 1:11
    2. Receive him. Jno. 1:12.
  - III. Who will decide what I shall do?  
Not a foe, not a friend.
  - IV. What does it matter what I do?
    1. Salvation depends upon it
    2. The motivation of life depends on it
    3. Eternal destiny depends on it
    4. Destiny of others may depend on it.
  - V. When must I do it?
    1. Not yesterday
    2. Not tomorrow
    3. Now is God's time.

—E. M. Stewart.

#### All Under Sin Rom. 3:9

- I. By nature—Jer. 17:9; Rom. 5:12, 19; Ps. 51:5; Eph. 2:3; Rom. 8:7.
- II. By choice—Isa. 53:6; Jno. 5:39, 40; Matt. 23:37; Ezek. 33:11.
- III. By practice—Jer. 7:24; no. 3:19, 20; Jno. 7:7; Rom. 3:10-19.
- IV. How, then, can any one be saved?—Jno. 3:3, 7; Acts 17:30, 31; Jno. 3:14-16; Jno. 1:29; Jno. 3:36; Jno. 5:24.

—D. W. McLeod.

#### The Choice of Youth

- Eccl. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.
- I. Most young people look forward with expectancy to the sensual pleasures and joys the world offers.
    - A. The Preacher of Eccl. had tested all of worldly pleasure and testifies of it—Vanity of vanities, all is vanity.
      1. The rich man in hell was restrained from returning to earth to warn his brethren
      2. God permitted this man to speak, in warning, the true estimate of worldly pleasures and God's judgment on them.
    - B. He pleads, then, Remember thy Creator.
      1. God, as Creator, merits all honor and allegiance
      2. But, God is of necessity, more than man's Creator, He is recreator—maker and re-

deemer

(a) Because of his state, man can only be reconciled to his Maker through the Redeemer

3. Then, this is a call to Christ as Saviour.

- C. In the days of thy youth,
  1. Not necessary for youth to "get lost"
  2. Youth is the choosing time of life
  3. Youth is the choice period of life.

II. Preacher's reason—while the evil days (of sickness and death) come not, nor the years (at old age) draw nigh when thou shalt say, I have no pleasure in them.

A. Not that they not come, for death will come to all and likewise old age to all who are not cut off.

1. Solomon was an old man and he was pointing out that which would be a stay in either condition.

B. Preacher's description of old age. 13:3-5

1. White-headed; 2. Deaf; 3. Half blind; 4. bowed and bent; 5. Shaken with palsy; 6. Poor digestion; 7. No, or few, teeth; 8. Unsound sleep; 9. Shut indoors; 10. Wobbly in walk; 11. Fearful and suspicious; 12. Desire and appetite gone; 13. Gloom and pessimism; 14. Haunted by trouble.

C. Preacher's analysis of death. 12:5-7

1. Death will fix in an unchangeable state
2. Death will be a time of sorrow
3. Death will dissolve earthly house
4. Death will resolve man into original state.

III. Plea for child conversion.

A. Youth is the time for it.

1. Bigger percentage converted then
2. Vast majority of preachers converted early.

B. Youth is most susceptible generally.

1. Sin hardens hearts through the years.

C. Unfairness of waiting for late conversion.

1. Selfish to give Devil best years and then when pleasures of sin are gone to turn to God and offer Him the husk and refuse of a broken existence.

—J. N. Stone,

8th Avenue Church, Meridian, Miss.

#### The Wages of Sin

Introduction:

Explaining the meaning of wages and the pay-master.

I. The work that pay-master has for us to do

(a) The work of sin.

II. The wages this side the grave

(a) In our hospitals

(b) Asylums, etc.

III. The wages beyond the grave

(a) Some things we may expect in Hell

1. To see
2. To remember
3. To suffer.

—D. I. Young.

#### The Wages of Sin

"The wages of sin is death; but the free gift of God is eternal life through Jesus Christ our Lord". Rom. 6:23.

I. The Two Masters, God and Satan

1. Satan has no interest in his servants. He pays them wages to serve him

2. God is interested in His servants. He adopts them into his household and makes them heir to all He has.

II. Who is Your Master?

1. "No man can serve two masters." Mt. 6:24

2. "Know ye not that to whom ye yield yourselves servants to obey His servants ye are, whether of sin unto death, or of obedience unto righteousness." Rom. 6:16

3. "He that is not with me is against me." Mt. 12:30

4. "If ye love me ye will keep my commandments." Jno. 14:15.

III. What Does Satan Want His Servants To Do?

1. Live a moral, upright, honest, sober life, but deny Jesus as their Lord and Saviour. Jno.

3:18

2. Take the name of God in vain. Ex. 20:7

3. Dishonor God by desecrating the Lord's day. Ex. 20:8

4. Lie, drink, commit adultery. Rev. 21:8

5. Unite with the church and live such a worldly, sinful, inactive life, that the sinners will have no confidence in the church, or in the Gospel. Jno. 1:4-6

6. He may offer prosperity, peace, joy, and long life, but remember, he is a liar and the father of liars. God tells us the truth. The wages of sin is death. Rom. 6:23.

IV. What Does God Want Us To Do?

1. Recognize his love. Jno. 3:16

2. Repent and trust Christ for salvation. Jno. 1:12; Isa. 1:18

3. Enlist in the great army for the advancement of His Kingdom.

—G. C. Hodge.

#### Sermon on Reconsecration

Subject—"Going Back to Bethel"

Text, Gen. 35:1

Introduction: The Setting and Occasion.

I. What was this Bethel?

1. A Place. Where he slept and dreamed

2. An Experience:

- a. A meeting with God
- b. Receiving the promises of God
- c. Making his vows to God.

II. The Providences that led to it.

1. Fleeing from the presence of danger

2. Fleeing by the purpose of God.

III. The Influences that led from it—Perhaps.

1. A social reason

2. A business reason.

IV. What resulted from his leaving it?

1. Forgot God

2. Wrong, ruin, woe.

V. Remedy.

1. Go back.

2. Stay.

—J. E. Wills.

#### SUMMER SCHOOL OF THEOLOGY AT RIDGECREST, NORTH CAROLINA

The Ridgecrest School of Theology will open July 5th and close August 26th. Full credit will be given in our Seminaries and the Baptist Bible Institute for courses completed. Our four theological institutions, at Louisville, Fort Worth, New Orleans and Macon, will cooperate in teaching as follows:

1. First half of the Old Testament, six hours per week, Dr. B. A. Copass, Southwestern Baptist Theological Seminary.

2. First half of the New Testament, including the Inter-Bible Period and the Life of Christ, six hours per week; by Dr. J. E. Gwatkin, the Baptist Bible Institute.

3. First half of Missions, four hours per week, by Dr. W. O. Carver, Southern Baptist Theological Seminary. Dr. Carver will also teach a course in Christianity and Current Thought two hours per week.

4. First half of Church History, six hours per week, Dr. A. H. Newman, Mercer Theological Seminary.

For room reservation write Rev. R. F. Staples, Ridgecrest, North Carolina. For registration in the Summer School of Theology write Dr. W. O. Carver, Secretary, Ridgecrest, North Carolina.

—B. H. DeMent, Dean.

Other denominations and other states have been rendering generous aid to the churches which suffered from the overflow in Mississippi, Arkansas and Louisiana. Now let Baptists in Mississippi help these brethren, our own.

Twenty-nine additions and four reclamations to Crosby, Texas, Baptist Church. Am now in meeting with First Baptist Church of Dangerfield, Texas.

The article by Bro. Breckenridge is O. K.

—R. G. Bancom.



# The Baptist Record

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

## FRUITS AND THE LUMP

A handle is made to a bucket or basket, not for the sake of the handle, but for the sake of the thing that you propose to carry. You do not pick up the handle and carry it off apart from the bucket, but you pick up the bucket by the handle, and the handle was made that you might carry the bucket.

This is the figure used in the Bible, but it is one more familiar with and may help us to understand the direction about the first fruits in the Bible, and what is meant to be taught. It is quite a common subject both in the Old and in the New Testaments. The first fruits of the ground or of the flock were to be given to God in sacrifice. For this reason, they are said to be holy, that is they belonged to God. It is said of Abel that he brought the firstlings of his flock and of the fat thereof. This may have been of his own volition or it may have been according to the Lord's direction. If it was according to the Lord's direction, it was none the less in accord with the prompting of a grateful and loving heart. But the point is that he brought the firstlings.

In like manner the children of Israel were told when they came out of Egypt and started for their home in Canaan that every first born of man and beast was to be holy unto the Lord. That it belonged to God. It was not meant that there was any essential or inherent difference between the first born and the second, or any time later. But this was God's way of compelling the recognition of his ownership of the whole. If the first fruit was holy, so was the lump. If, to revert to the figure with which we started, if you have a handle on your basket or bucket, you will have no difficulty in carrying the vessel, but if you have no handhold it will be difficult to keep possession of your property.

According to the law in Mississippi, the first cotton the tenant makes on the farm must go to pay the rent to the landlord. This is in recognition of his ownership. In the same way, God who is the owner of all that goes to make our wealth lays claim to the first fruits as a recognition of his ownership. "Honor the Lord with thy substance, and with the first fruits of all thine increase." This is his direction, and the promise of prosperity is based upon a literal compliance with it.

But what we are seeking to make clear here is that God is not the owner simply of the first fruits, this is merely his way of enforcing recognition of his absolute ownership of the whole. If the first fruit is holy, so also is the lump. This principle of God's ownership goes through the whole of our lives, with everything that we are in any way related to. In the Old Testament he asserted his claim to one-seventh of a man's time. He was not to use the Sabbath in any way out in the service of God. The New Testament teaches us that the whole of a man's time belongs to God, is to be used in doing his will and

promoting his service.

According to the law of Moses one-tenth of a man's income was "holy unto the Lord", and must be placed on his altar and used in his service. According to the gospel of Christ, a man's whole income and all his resources are dedicated to God, and must be used as he directs. The Old Testament was strong on special days and seasons. According to the New Testament, all seasons alike are God's. It is proper to set aside one day in seven as a reminder of the sovereignty of God over all the days. It is proper to set aside one-tenth of our income as a recognition of God's ownership of the whole. It gives God a handle by which he may exercise his control over all. If the first fruit is holy, then the lump will be holy.

We are to remember that not only the vessels in the temple of God are holy, but holiness must be written on the vessels in the kitchen in your home, and on the bridles of the horses with which you plow your fields. See Zachariah 14:21.

This principle has application in another direction. Paul is writing to the Romans about the temporary rejection of the Jews. But he says this is only temporary. As in the Old Testament period, there is still a remnant of Jews who are faithful to God. There were Christian Jews in Paul's day. There have always been. There are many today. Now these are evidence that God has not cast away his people. These are the first fruits of a great host of Israel who will be saved. They are the first fruits, and all Israel will be brought back to God. Paul speaks of certain in Corinth who were the first fruits of God in Achaia. This means that God has begun the redemption and will finish it. Jesus is said to be the first fruits of them that slept. He was the first raised from the dead. And he is God's guarantee that all those who sleep in Jesus shall be raised in like manner. If the first fruit is holy, so also is the lump.

T. L. Wooten becomes pastor of Jewella Church, Shreveport, La.

We have heard that Dr. M. E. Dodd is liable to return to Shreveport as pastor of First Church.

Dr. W. F. Yarborough, well known in Mississippi, has been called to the pastorate at Jasper, Ala.

Prof. E. W. Timberlake of the Law Department becomes acting chairman of the faculty of Wake Forest College.

Pontotoc Church will have an eight days meeting beginning first Sunday in July, Pastor J. F. Measells preaching.

Pastor J. A. Taylor of Brookhaven was recently honored with the degree of D.D. by Georgetown College, his alma mater.

A Methodist woman preacher finding trains too slow "Lindied" to meet her appointment to speak at an Epworth League Convention.

Dr. H. A. Smoot, one time pastor in Mississippi, recently in evangelistic work in Missouri and Kansas, becomes pastor at Marion, Ill.

The Foreign Mission Board passed appropriate resolutions expressing appreciation of the life and service of the late Secretary Wm. Lunsford.

Students from Oxford University, England, have been debating with students in American colleges the question of permitting the sale of light wine and beer, the Oxford students favoring it. In eleven debates the prohibition advocates won nine times.

Trustees of Wake Forest College have approved a plan for insuring the lives of faculty members for from \$2,500 to \$5,000, the college to pay half and the insured to pay half of the premium. Retiring President Potat preached the baccalaureate sermon, which was a plea for freedom in teaching.

The Baptist Courier says, "We have no modernism in our midst and have never had". Some people's memory is remarkable for its brevity. Everybody knows that men have been dismissed from Mercer, from William Jewell, from Oklahoma Baptist and from Baylor for modernism.

The editor was with Pastor Madison Flowers at Schlater Sunday and helped in the ordination of two deacons, Dr. Sayle and Mr. C. A. Foreman. These are men worthy of all confidence and the church is growing in vision and grace. Dr. Caswell of Greenwood will assist them in a meeting in July.

A good sister in one of our churches was recently exercising her American and Baptist prerogative of expressing a decidedly adverse opinion of The Baptist Record. It developed in the conversation that she had not seen a copy of the paper for fifteen years. Will somebody raise the good hymn, Auld Lang Syne?

The State Board of Health is doing a good work in publishing every week health suggestions which are educational and valuable. But a little common sense on the part of people is a very necessary element in health. Recently we saw a lady on a train give her year old baby a dirty comb to suck to keep him quiet. The best way to keep healthy is to keep clean, especially as to what goes into the mouth.

Episcopal Bishop of New York says about the recent utterances of some Episcopal clergymen: "I hope Mr. Lewis will disavow these views," Bishop Manning said, "for any man who defends or approves unmarried unions is out of place in the ministry of the Episcopal Church or any other church."

"Unmarried unions or companionate marriages are not new. They are high sounding phrases for age old immorality, and modern names for free love. I am aware that these ideas are being propagated among young people by some college professors, but that any Christian minister should advocate them seems incredible."

It is now openly said in Germany that the German army failed in France because of alcohol. Here is a quotation from a recent German book:

General Ludendorff says:  
"If we had not discovered alcohol we should have advanced farther in the March offensive. You are right in laying your finger on this painful wound."

"If I were to speak in my writings (concerning the war) what I think, the whole German press would accuse me of trying to find a scapegoat."

"Why is the alcohol question not treated in university courses? It is the most important thing of all!"

There are many analogies between the natural and the supernatural, but it is a serious mistake to suppose that the analogy goes all the way through. Jesus said, "Say not there are four months and then cometh the harvest. Behold I say unto you lift up your eyes and look upon the fields, for they are white already to harvest." Four months may be the ordinary time between seed sowing and reaping. But in the work of the kingdom God is able to bring immediate results, as he did in the work of Jesus at Jacob's well. One woman was converted and became a witness for Jesus, and before the sun sets the hill side is covered with inquirers. We are in danger today of putting too much stress on the educational process in Christian work, and insisting that it takes a long time to develop and enlist and train people. But somehow Jesus and Paul had converts wherever they went and their converts went to work for the kingdom forthwith. No, evolution has no place in the growth of the Spirit or the salvation of souls. This is a supernatural work. One day is as a thousand years with God.



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## THE 1926 HANDBOOK

By E. P. Alldredge, the Author

The 1926 Southern Baptist Handbook made its appearance June 15th, precisely six months after the date fixed originally for its publication. But disappointments are often unavoidable and not infrequently advantageous. It has been our plan, for example, that the 1926 Southern Baptist Handbook should carry the statistics compiled by the Bureau of the Census, called a "Census of Religious Bodies in the United States." But this census has been delayed—in fact, the reports are not yet ready for publication. So, it became necessary to complete a survey of the finances of Southern Baptists and to include this in our Handbook under the title of "The New Stewardship Challenge of Southern Baptists." This survey is an attempt to place in short compass a complete analysis, as well as a detailed record, of Southern Baptist finances; also to provide materials for aiding our churches everywhere in holding stewardship institutes. We trust it may be found altogether helpful along this line, as well as to make easier the task of those who are under the task of leading Southern Baptists at this critical time.

By delaying the publication of the Handbook also, we have been enabled to include in it two features which our Handbooks have not contained heretofore—the statistics and the register of the denomination right up to date. Heretofore we have been forced to put the statistics of the preceding year in each of the Handbooks. In most cases the register was also out of date. But in the 1926 Handbook one has both the latest statistics and the latest register of the denomination.

The Handbook is smaller—more compact—than heretofore, containing only 312 pages. But, as formerly, it will sell for 50c in the paper edition and \$1.00 in the red leatherette or keratol binding. Shipments went out to all the Baptist Book Stores on June 15th, so that all those desiring copies, can write to their own state book houses or to the Baptist Sunday School Board, Nashville, Tenn.

The proposition to the W. M. U. for securing subscriptions to Baptist Record, will be in force during the summer months. We make this statement as we have had inquiry about the length of time it would hold good.

Rev. L. E. Lightsey has been at home sick for several days but writes us he thinks he will be able to begin work at an early date. We miss his weekly lists of subscriptions and wish for him a speedy recovery.

It is announced that the two brothers, Harmon Holcomb of Mansfield, La., and Luther Holcomb of Sherman, Texas, will assist in a meeting at Brookhaven, J. A. Taylor, pastor. This is the present home of their father, Rev. W. B. Holcomb.

## THE BAPTIST RECORD

(Continued from page 1)

have written for the literature. While we regret that no such literature has been prepared, we earnestly urge that every Sunday School make a liberal offering in order that the indebtedness may be removed from the Board of Ministerial Education. This debt should have been paid long ago. We have opportunity the fourth Sunday of putting this behind us.

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### THE POWER OF PREACHING

"It has pleased God by the foolishness of preaching to save". These words impress us with the power of preaching. We are not unmindful, however, of the fact that the salvation of a man depends upon the subject matter of the preaching. We are impressed, however, with the power of preaching, even when destitute of a saving message. A man may preach and leave out the message of salvation by grace through faith which is the only message of salvation and still carry a large percentage of his audience with him. He may preach salvation by education or salvation by the work of man's hands and still have a great following. He may preach salvation by grace and follow that with the preaching which teaches that man has no part whatever in God's redemptive plan, not even the responsibility of witnessing for Christ unto the ends of the earth, and still he will have a large following. The number of those who follow such preaching is larger than the number of those who follow the preaching of the man who says, "He that believeth on me, the works that I do shall he do also".

This being true, it is very evident at this time that the pulpits are not emphasizing the teachings of Paul, when he implies that if a man preaches he must be sent. The failure to adequately support the preaching of the Gospel away from the local churches is a dangerous symptom. We do well at this hour to look for the cause. If preaching still has in it the power attributed to it, then it has sufficient power at this time to increase the contributions to the Cause sufficiently to enable all the causes to carry on the work, and even provide for those who are so seriously crippled by the flood and otherwise.

Let prayer be made every day by all our people for the blessing of God on the churches now engaging in evangelistic work, or preparing for their meetings.

### MRS. J. D. FRANKS DEAD

I am in a meeting at Artesia, not far from Columbus, this week, and the word reached here that Mrs. Franks, wife of Dr. J. D. Franks, who is pastor of First Baptist Church, Columbus, died in a hospital there Thursday afternoon following a major operation. Our hearts go out to him and family in this hour of greatest sorrow. May the Lord sustain them.

—R. L. Breland.

The members of First Church, Jackson, will get into the auditorium of their beautiful new church next Sunday. They will celebrate it fittingly and we will have some report of it next week.

Friends of the Christian religion will be sorry for the undesirable publicity which Episcopalians are now getting on account of the remarks of some irresponsibles among them attending the National Congress of the Protestant Episcopal Church. One of these who puts on a program of barefoot dancing as a part of the services of his church announces to all who will listen that the New Testament was written by a lot of "thick headed chumps". There will be freaks in all communions and the staid body of Episcopalians is not exempt. Another one of their number breaks loose with an announcement that he agrees with Judge Lindsey in his advocacy of a liberal interpretation of the marriage relation. May the Lord have mercy on these "miserable sinners".

### RECEIPTS FOR MAY 1927

	Budget	Specials
	Budget	Specials
ALCORN		
Antioch	11.63	7.25
Corinth Tate Street	10.60	
West Corinth	25.00	
BAY SPRINGS		
Bay Springs	198.86	
Sylvarena	14.00	
BENTON CO.		
Hickory Flat	15.00	
BOLIVAR CO.		
Gunnison	60.00	
Shelby	10.00	
CALHOUN CO.		
Bethany	22.00	
New Liberty	4.11	
CARROLL CO.		
New Salem	1.00	
N. Carrollton	6.00	
CHICKASAW		
Houlka	20.00	
Van Vleet	42.00	
CHOCTAW		
Ackerman	90.00	
Weir	3.00	
CLARKE		
Quitman	353.00	
COLDWATER		
State Line	50.00	
COLUMBUS		
Columbus East End		4.00
Montpelier (Old)	1.00	
New Salem	8.60	
Pleasant Hill	13.75	
COPIAH		
Antioch	10.00	
Bethel	35.00	

(Continued on page 16)

## MISSISSIPPI WOMAN'S COLLEGE

Books open now for registrations for next session. A fee of \$12.50 will reserve a room now. Do not delay for many Freshmen are already registered. The present Freshman class numbers 155. We are arranging room for 175 next session.

The Woman's College is a Standard College in every sense of the word, being a full member of the Association of Colleges and Secondary Schools of the Southern States, which is the official accrediting agency of every State in the South except two.

Diploma entitles graduates to teach in any High School in the South and to enter any Graduate School which may be entered by Diploma.

Fireproof Dormitories where rooms are in suites of two. Excellent rooms in Dockery Hall under the Self Help Plan. Any student who makes good in work the first half of the session can obtain financial aid. Beautiful new Hospital. Large Swimming Pool. No extra charge for Physical Instructions. Champion Basket Ball Team.

High grade departments in Piano, Voice, Violin, Public School Music, Expression, Art, Domestic Science, Secretarial Courses.

Expenses very moderate for advantages offered. Expenses in Dockery Hall less than average expenses in State Colleges. Health Percentage very High.

Write for Bulletin and beautiful View Book to,

J. L. JOHNSON, President,  
Hattiesburg, Miss.



## EVANGELISTIC CONFERENCE

Clinton, June 6-10

## Monday

The Baptist State Evangelistic Bible Conference was organized at 10:30 A. M. in the First Baptist Church of Clinton, by electing Rev. Bryan Simmons, Chairman, and G. W. Riley, Secretary.

Devotional service was conducted by Dr. Harry Cause, of Missouri, who gave an inspiring talk on Overcoming Difficulties, based on Christ healing the paralytic (Mark 2:1-12).

Bro. Sidney Johnston led a short song and praise service, followed by a sermon by Rev. Bryan Simmons on the subject, The Value of the Soul, (Matt. 10:26).

At 2:40 P. M., after a song and prayer service led by Sidney Johnston, Dr. P. L. Lipsey led a round table conference. The subjects of finances of the meeting; attitude of the evangelist and the pastor toward each other; what is the first thing to emphasize in the beginning of a meeting; the advisability of having a singer in meetings, were discussed with great helpfulness.

At 3:40 Dr. N. McMillin brought a message on The Holy Spirit and Evangelism in the book of Acts. He emphasized the secret of the power of the New Testament evangelists as the only hope of the evangelists of our day.

At 5:00 P. M., after a song service led by Bro. Sidney Johnston, Dr. J. D. Franks brought a great message on The Cross, as seen by Christ (Matt. 23:30, Heb. 12:2).

Dr. Ayres delivered a very instructive stereopticon lecture on The Birth and Early Boyhood of Jesus.

This has been a great red-letter day for the goodly number of ministers and laymen in attendance.

## Tuesday

9:30 A. M.—After the singing of the great old song, "My Faith Looks Up to Thee", led by Bro. A. S. Johnston, Dr. E. K. Cox, of Gloucester conducted a helpful devotional service, using as his theme, The Mantle of Elijah Falling Upon Elisha, and Our Need of the Old Time Power.

Dr. J. N. McMillin brought his second address on Evangelistic Preaching as found in the book of Acts, which was well received. He called attention to the fact that as Peter and Paul preached to audiences of all faiths without fear or favor, so both evangelists and pastors should preach today, led by the Holy Spirit.

Bro. J. E. Wills, of Hattiesburg, brought a great message on The Mission and Magnitude of the Work of the Ministry. Text, "Greater works than these shall you do, because I go unto my Father", John 14:12.

Much emphasis was placed on the responsibility of the evangelists, pastors and all "believers" of today.

2:30 P. M.—Bro. A. S. Johnston led a service of song and scripture quotation, each pastor giving the subject and text of his last Sunday's sermon.

Dr. T. J. Bailey presented the work of the Anti-Saloon League.

Bro. Simmons conducted a round table conference. An interesting discussion on the subject, What Caution Should Be Used in Receiving Members, was helpful and enjoyable.

7:30 P. M.—After a service of song led by Bro. Johnston, Dr. Ayres gave his second stereopticon lecture on the Sermon on the Mount (Matt. 5, 6, 7).

Dr. Franks brought a heart-searching message on The Christian Life (John 10).

## Wednesday

9:30 A. M.—Dr. Cox led the devotional service, giving his second helpful lecture on Elisha, using as a theme, Elisha closing and opening heaven with the key of faith and prayer (I Kings 17th and 18th chapters; James 5:16-18).

Dr. McMillin brought an inspiring message on Prayer and Evangelism, (Acts 4:23-31). It was truly a great message.

Bro. Wills then led us in a service of sentence

prayers, after which he spoke tenderly and helpfully on the subject, The Upper Room Experiences, as found in Acts 1 and 2.

2:30 P. M.—During the song service Bro. Johnston asked for special objects for prayer and many were presented and fervent prayers were offered. Dr. Lipsey conducted the round table conference, in which the following subjects were discussed:

1. Should Baptist preachers marry persons divorced for other than Bible reasons?

The unanimous opinion of the brethren was that they should not.

2. Do we receive the baptism of the Holy Spirit as did the people in New Testament times?

After some interesting discussion, it was the consensus of opinion that "baptism of the Holy Spirit" means "Spirit filled", whilst blessing is promised to us as to them.

3. What shall we preach about?

"Preach the word—in season, out of season" was the voice of the brethren who spoke.

4. Is it best to announce your subjects beforehand?

Yes, when the Holy Spirit directs.

5. Do you preach on the Resurrection, Baptism and the Lord's Supper during protracted meetings?

Many hands went up.

7:30 P. M.—After a soul-stirring song service led by Bro. Johnston, Dr. Ayres gave another of his stereopticon lectures on the Prodigal Son, as found in the book of Luke, 15:11-32.

Dr. Franks then preached on the subject Love, using the text, "God is love", I John 4:8.

9:30 A. M.—Dr. Cox brought us a message on God's love in creating and preserving all creation.

## Thursday

9:30 A. M.—Dr. Cox brought up a message on Broken Vows and Mending Prayer, using Exodus 32nd chapter.

Dr. McMillin brought us another soul-stirring message on Individual Evangelism, (Acts 1:8, 8:5-8). He cited many cases of Bible and present day incidents.

Dr. Wills brought a helpful sermon on "Making Disciples", (Matt. 28:18-20). He stressed making disciples for Christ, the main mission and duty of His followers.

2:30 P. M.—During the song service Bro. Johnston asked the brethren to give passages of Scripture they use at the bedside of sick and at funeral services.

Dr. Lipsey conducted a round table conference. Following subjects discussed:

1. Reporting revival meetings in The Baptist Record.

The editor plead for short and true reports.

2. Preparation for the meeting.

Taking religious census, listing the unsaved, holding cottage and sunrise prayer meetings were suggested.

3. Many sermon outlines were read and helpful comments made.

## Report of Committee on Resolutions

"Resolved that we, the preachers and laymen, attending the Evangelistic Conference, express our thanks to those who planned this splendid program. Resolved, that we express our appreciation of the service rendered by those on the program, and for the great uplifting messages brought by them:

That we express our thanks to Dr. Provine and Mississippi College for the splendid accommodations given us while here, and to Dr. Lovelace and his church for the use of their building, in which to hold our meetings.

Be it further resolved that the members of the Program Committee for next year be also placed on the program, R. L. Wallace, W. L. Meadows, S. C. Rushing, Com.

By unanimous vote, it was decided to make the Evangelistic Conference an annual affair, with the following brethren as Program Committee for next year:

Bryan Simmons  
M. O. Patterson  
B. H. Lovelace

7:30 P. M.—After a service of song conducted by Bro. Johnston, Dr. Ayres gave us his last stereopticon lecture, showing pictures of Bible lands and their people and the Crucifixion.

Dr. Franks preached on the Resurrection from I Cor. 15. He began his sermon by reciting the great song, "One sweetly, solemn thought comes to me o'er and o'er", which helped to prepare our minds and hearts for the tender message.

## Friday

9:30 A. M.—Dr. Cox brought a helpful message for the day's meditation. After reading the 2nd chapter of Joel, he spoke on the subject, Weeping On Account Of Sin. He urged that if sin is ever overthrown, God's ministers must weep and pray more.

Dr. McMillin brought us his last message on The Church and Evangelism, starting with the First Baptist Church at Jerusalem, following up the disciples and missionaries who went everywhere preaching the word and establishing churches, as found in the book of Acts. Dr. Lovelace led a most fervent prayer that we may go, live, teach and preach this same gospel.

Dr. Wills brought us his closing message. After reading a part of the 20th chapter of Acts, Bro. Wills then spoke his very heart on The Closing of the Life of Paul, using Paul's own words, "I have fought a good fight, I have finished my course, I have kept the faith", 2 Tim. 4:6-8.

After many expressions of appreciation of the great meeting, all joined in singing "Blest Be The Tie That Binds", then joining hands Brother H. L. Johnson led us in a closing prayer.

This closed the best session in the history of the Evangelistic Conference.

Bryan Simmons, Pres.  
Geo. W. Riley, Sec.

MANY IMPORTANT STEPS TAKEN BY  
BAPTIST SUNDAY SCHOOL BOARD  
By Frank E. Burkhalter

So many important steps were taken by the Baptist Sunday School Board at its annual meeting in Nashville, June 7, that the proceedings assume more than ordinary interest to Southern Baptists generally.

Among the more important matters were the definite creation of the Department of Church Administration and Church Buildings, the establishment of a plan of retirement allowance for its employees from the highest to the lowest in rank, the voting of a budget of \$471,500 for denominational work for the year, the revival of Denominational Day in the churches, decision to enlarge its office building so as to provide additional needed space within the next year if possible, voting to hold the next Southwide Sunday School Conference at Greenville, S. C., next winter, and authorizing the corresponding secretary to contract for high-class display advertising to be carried in the five monthly publications, this advertising matter to be limited to the cover pages. This last-named step is made necessary by reason of the constantly increasing demands upon the revenues of the board.

To head the new department of Church Administration and Church Buildings the board elected Dr. P. E. Burroughs, for many years associated with the board as head of the Educational and Architectural Departments. The architectural work will be taken over into the new department and to assist Dr. Burroughs, particularly in the field work, the board elected Dr. Clay I. Hudson, pastor of the Pritchard Memorial Baptist Church, Charlotte, N. C. This new department will seek to serve pastors and church officers in much the same way that other departments of the board have previously served the officers and teachers of Sunday Schools in improving their efficiency and helping them solve their problems. Members of the board are persuaded that the new depart-



ment will prove a large factor in promoting the efficiency of church officers and leaders.

In establishing a policy of retirement allowance for its employees the Sunday School Board is pursuing a plan that has been followed for some years by the larger business corporations of the country, and one that is calculated to promote the efficiency of the employees.

Dr. E. C. Dargan, one of the editorial secretaries of the Board for the past ten years, will be the first of the employees of the organization to avail himself of this retirement privilege. When July 31 arrives he will have completed ten years service with the board as well as fifty years in pastoral and denominational work, and have reached his seventy-fifth year. He and Mrs. Dargan will first take several months rest, spending the time with their sons, Dr. E. Preston Dargan, professor of French literature at the University of Chicago, and Dr. Henry M. Dargan, an English professor in Dartmouth College, after which Dr. Dargan plans to write the third volume of his series on "The History of Preaching", which volume will cover the history of preaching in the United States. Dr. Dargan also plans to give some time to lecturing, institute work, and the like.

The budget for next year for denominational work is decidedly the largest the board has ever made and includes \$18,000 for the expenses of the enlarged executive committee created at the recent session of the Southern Baptist Convention.

Details for the observance of Denominational Day have not been worked out as yet, but it is planned that it shall be devoted strictly to the dissemination of information upon the doctrines and program of Baptists, and shall have no direct relation to any effort at raising money. The day will be fixed for some day in February, 1928, and the approach of the Board in this connection will be made directly to the pastors.

The board showed its appreciation of Dr. Van Ness' leadership by re-electing him as corresponding secretary and treasurer by a unanimous rising vote.

Tribute was likewise paid to the memory of the late Dr. William Lunsford by a unanimous rising vote. Dr. Lunsford was a member of the board for nine years during his pastorate in Nashville, and it was through his enthusiastic advocacy of ministerial relief in this connection that the Sunday School Board made the initial appropriation of \$100,000 to the work of the Relief and Annuity Board at its beginning in 1918.

Upon the recommendation of the Board, Dr. Van Ness will accept an invitation from the International Sunday School Council of Religious Education to cooperate with the representatives of other denominational publishing agencies in the preparation of certain religious periodicals for the blind.

A friend writes that he is anxious to get a copy of "Mississippi Baptist Preachers", a book by Rev. L. S. Foster, and is willing to pay a reasonable price for it. We will forward any information sent to The Baptist Record.

All of us were shocked and grieved when the news reached us Friday morning of the death of Mrs. J. D. Franks, wife of the pastor of First Church, Columbus. Brother Franks was with the brethren at Clinton the week before and rendered helpful service. His wife was called to her heavenly home so short a time after his return to Columbus. So often we have heard her spoken of as a splendid helper to her husband in the great work he has done in the pastorate. She seemed just at the beginning of her greatest usefulness. A devoted Christian, rich in grace, trained in mind, deeply enriched in heart experience, she will be greatly missed. Her husband and children will have the deepest sympathy and earnest prayers of friends in this their time of greatest sorrow.

## Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### STEWARDSHIP QUESTIONS AND ANSWERS

1. In last week's Record we answered the question as to what effect Stewardship when practiced will have on Sunday Schools, B. Y. P. U.'s, W. M. U.'s and other phases of our church work. Now, we ask the question: "Is there any relation between Stewardship and evangelism?" If so, what?

Answer:

Yes, there is a most vital relation. In fact, it is impossible to have a great revival where and when the Lord's people are not practicing Stewardship. On the other hand, almost the very day the people of any church or community begin living the steward's life a revival breaks out. This is seen in every revival meeting. Where the members of the church holding the revival are not practicing Stewardship, the minister has to preach during the first half of the meeting to the saved instead of to the lost, for we know now that until the church members themselves are willing to pray and deny self and get right with God and their fellowmen, and give some time and thought to the service of God, or, in other words, until they are willing to practice Stewardship, there can be no revival. But, when they do these things, a revival invariably follows, whether it be in January or during the week following the second Sunday in August, all of which goes to prove the close relationship between Stewardship and evangelism.

2. What is meant by STEWARDSHIP, anyway? Isn't Stewardship just another name for tithing? In other words, if a man gives a tenth of all his income, isn't he to be considered a good steward?

Answer:

No, and a thousand times no. It matters not how much one may give, that alone does not make of him a good steward. "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin (everything), and have left undone the WEIGHTIER matters of the law, justice, mercy and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel." (Matt. 23:23-24.) "And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love it profiteth me nothing." (I Cor. 13:3.)

If the question be asked, Is giving involved in Stewardship? the answer is yes, but giving is not all that is involved in Stewardship. Jesus said ye ought to tithe, but in the very same breath he said there are some things more important than tithing, and because they had left undone these more important things, "obedience to law, justice, mercy, love and faith", their gifts were not acceptable to God. Too many of us have seen only the money side of Stewardship, and we as a denomination as well as individuals are suffering immensely because of it. The quicker our eyes are open to the full meaning of Stewardship, and the quicker we begin practicing Stewardship the better it will be for us and for the Kingdom of our Lord.

We have got to have money, and lots of it, to carry on the Lord's work, but we cannot build a great denomination by emphasizing money alone. A few years ago we put the emphasis on Christ's program and our Southern Baptists pledged themselves to support that program with their millions. We were happy and eager to do it. Within a few months

we sent, at one time, a whole ship load of missionaries to the foreign fields, and in a few months more everyone of us was made to rejoice because our missionaries had encircled the globe, and the sun never ceased to shine on Southern Baptist workers. Then we made a mistake, a fatal and tragical mistake. We preachers, we ministers of our Lord and Christ made a mistake, and now our denomination is suffering because of it, and I fear that many thousands of souls are dying daily without God and without hope, lost and condemned, because of our mistake. We took the emphasis from Christ and his program, and placed it on money. We emphasized the payment of pledges and giving, and tried to educate our people in the grace of giving, which we ought to have done, but our mistake lay in the fact that we neglected to a large degree in our preaching the weightier matters, which pertained to Christ and his mission in the world. Our Southern Baptists have more money than they have ever had, but we know by experience that we cannot build and maintain our denomination by placing the emphasis on money. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams", (I Sam. 15:22), is as true today as it was in the days of Samuel.

Stewardship has to do, first of all, with a man's life, his thoughts, his affections, his actions and, last but not least, with his material possessions. The Christian Steward is to so live that the "words of his mouth and the meditations of his heart" as well as the work of his hands and his gifts may be acceptable to God. He is to "seek first the Kingdom of God and His righteousness". That is the first and most important thing. It is noticeable, however, that as certain as one puts God first in his life, he has a desire to help support God's work with his gifts. This is so noticeable that some who are not practicing Stewardship have concluded that money is the biggest thing in it, when as a matter of fact it is one of the least. Giving is only one of the fruits of Stewardship. It is the result of Stewardship rather than the thing itself.

"BUT LET ALL THINGS BE DONE DECENTLY AND IN ORDER". (I Cor. 14:40.)

Brother Treasurer:—

Won't you for your church's sake, and for the sake of your denomination, and for the sake of the above scripture, tell us how much your church has subscribed for mission work this year? Whether it be little or much, or whether you have promised anything, tell us please what you have done, or what you expect to do so we can keep our statistics correct to date and our records in order. Address this information to the Stewardship & Budget Director, Box No. 520, Jackson, Miss., and we will thank you.

The Executive Committee of the Trustees of the Baptist Bible Institute had a meeting last week and made strenuous efforts to reduce the expense budget for the remainder of this year. Far more students are applying for admission for next session than ever before, and yet the appropriation for student aid had to be greatly reduced. The young people applying for admission are young men and young women who have good records in our colleges. The problem is how to provide for their support inasmuch as the Institute is dependent wholly on the receipts of the Southwide program, for salaries of faculty, payment on buildings and all debts.



# Mississippi Woman's Missionary Union

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### Does It Pay?

Our Page is given this week to the Tithing Story, written by Miss Bess Thomas, Meredith College, Raleigh, N. C. Miss Thomas won the award—a trip to the S. B. C. at Louisville—that was offered for the best Tithing story by our W. M. U.

The same offer holds good for the coming year. Read this splendid story girls, you Y. W. A's; then see if you cannot write one equally as fine. We trust that many stories will come in from our Auxiliary Organizations this coming year.

### Does It Pay?

It was a cold gray November afternoon. The sun was just sinking out of sight, leaving its streaks of red and gold emblazoned on the sky. Marjorie huddled lightly back and forth in the tiny but cozy little kitchen of her home, where she was busy preparing the simple supper for her grandmother and herself, the only occupants of the little cottage. For five years she had lived here with her grandmother, her only relative, doing the work for her, and going to school. Together they lived on the meager sum which came in to her grandmother from her small stock in a manufacturing company in Lawndale. Marjorie was always given a certain portion of this money, as her own, and she made what she could extra by making little embroidered towels and scarfs for people in the community. This year, however, business had not been good and the company at Lawndale had not been able to pay their usual dividend.

As Marjorie was busy seeing that the toast reached a delicious brown stage, and turned the sizzling of bacon, which they were to have for supper, she was, also busily engaged in thinking. For three months she had been wearing the same old dress for Sunday trying to save a little sum of money for an object which was dear to her heart, but recently, owing to the company giving only half of the usual dividend, all of that small sum had been taken to meet the extra expense of a doctor's bill for her grandmother. Of course she had gladly and kindly given the money, but just then as she thought of the matter it seemed that there was no possible way to regain the sum thus expended. In the early fall she had counted up the amount necessary to be saved each week in order to have enough to buy the object she had in view. Already half the time was gone, and now she had no money in her little savings box. How was she to get the extra money? She could certainly not expect anything more than enough to meet the expenses of the little house. Then her thought flew to the object which she was wishing to buy—the evening dress for the Junior-Senior banquet to be held the first of March. Ah! what a delightful time that would be. Last year she had not gone because she had not felt that she could spare the money to buy herself a dress, but now she was a senior in high school, and she had been asked to be on the program. How could she refuse? By this time the supper table was set, and she called her grandmother to supper. Her grandmother came into the kitchen with her sweet affable smile, and gentle manner. After grace had been said, the

two ate in silence. Grandmother Cerena, for that was her name, noticed that Marjorie lacked the blithesome, gay manner of her natural self, but she said nothing. Marjorie went on thinking in her former train of thought, and suddenly the idea had come to her—now, there was her tithing money, which she gave to the church every Sunday. Yes, there was the money, and if she were to keep that for herself, the amount she would ordinarily give on Sundays in the next three months, it would exactly amount to the same sum which she had previously saved, why not keep that? What difference would it make? After March she could start giving again. Soon the meal was finished, and her grandmother went back to the living room by the fire. All of the time that Marjorie was washing the dishes this new thought kept recurring to her, and by the time she had finished the dishes she was thoroughly convinced that she would do this very thing. She would go directly and tell her grandmother, for she had been worrying over the same problem ever since Marjorie had spent her money. But how could she tell her grandmother, who had always put aside her tenth for God's work? However she went running into the room, exclaiming: "Oh! grandmother, I've solved it at last! I have it—I know how I can get the money to buy my dress—I can just keep the money I have been giving to the Church, and that will give me the exact amount!" Her grandmother suddenly started just a little bit, but immediately she forced a smile to play over her face, and simply answered: "Now, that would be a way, wouldn't it, dear?" Grandmothers are always so wise.

All that evening Marjorie moved around gayly, finishing her lessons more quickly than usual. Her grandmother knitted on, but the little pucker about her eyebrows showed that she was deeply pondering over something. As the clock hand approached ten she said: "Marjorie, won't you bring the Bible and read to me before we retire?"

And Marjorie gladly answered: "Yes, grandmother," and went to get her Bible. As she returned, her grandmother said: "Marjorie, you know I have been thinking a great deal tonight about some of the passages in the Bible, that meant so much to me when I was making my plans in younger life, and which have been an inspiration and guide to me all my life."

"Yes, grandmother, what are they?" said Marjorie.

"There are several of them, and I will call them one at a time and you may turn to them and read them. They are scattered throughout the Bible. Now won't you read the eighth, ninth and tenth verses of the third chapter of Malachi? That is a passage I have always remembered."

Marjorie turned quickly and read: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings."

"Ye are cursed with a curse: for ye have robbed me, even this whole nation."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and

pour you out a blessing, that there shall not be room enough to receive it."

"Now, won't you read a passage in second Corinthians? I believe it's the ninth verse of the seventh chapter."

This time Marjorie found:

"Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity, for God loveth a cheerful giver."

"Are there any others, grandmother?" asked Marjorie.

Her grandmother hesitated, pondering. Then she said: "Look over there at the twenty-seventh chapter of Leviticus. I can't remember the exact verse."

Marjorie looked, and her eye fell on the thirtieth verse:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord."

"Yes, that's it. Now read that pretty verse in the fiftieth Psalm beginning 'If I were hungry'."

"Here it is" said Marjorie:

"If I were hungry I would not tell thee; for the world is mine, and the fulness thereof."

"Did you ever hear this, Marjorie? 'The silver is mine, and the gold is mine?' There is another verse in Proverbs that I love—'Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine,' quoted grandmother Cerena. "I remember another wonderful one too—'For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.' Read just one more verse, Marjorie, please. It is Jacob's vow to God, and it is found in the twenty-eighth chapter of Genesis, about the twenty-second verse."

Marjorie found:

"And all that thou shalt give me I will surely give the tenth unto thee."

Marjorie's grandmother yawned slightly and said:

"I think we had better retire now, don't you?"

Marjorie went upstairs with a heavy heart and a confused brain. What was the matter with her? Why did she feel that way? She could not sleep. There kept recurring to her the phrase, "I will open the windows of Heaven and pour you out a blessing" and mixed with this thought the vision of the sweetest little yellow taffeta dress, so soft and light, kept coming to her mind. Finally, her brain became so confused that she dropped off into a troubled sleep. As she slept, suddenly there came before her the sight of a beautiful latticed window standing open, and showing an ethereal blue in the background. There seemed to be an angel, shining and radiant, leaning over the window showering something down upon the earth beneath, but what it was Marjorie could not make out. Somehow it seemed that the angel was saying:

"Prove me now herewith, saith the Lord of Hosts, if I will open you the windows of Heaven and pour you out a blessing" and again:

"Give and it shall be given unto you; good (Continued on page 11)



## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### The B. Y. P. U. a Real Department of the Church

Sold! That is the word of the auctioneer, but it has also become the word put to good use in speaking of a church that has caught the right idea of B. Y. P. U. In other words the church that has been "sold" the B. Y. P. U. Practically all of our better organized churches have come to the place where the B. Y. P. U. is as well established in the thinking of the church members as is the Sunday School, the Prayer Meeting or any other department of the church. They take it as a matter of course, and it never occurs to them that the B. Y. P. U. will not meet every Sunday regardless of weather or other conditions. This is as it ought to be, and the churches where this idea prevails are the churches that have set up the General Organization with Director, etc., with at least a General Director and General Secretary. The B. Y. P. U. becomes a real department of the church when this is done and a place is made in this department for every untrained member of the church and that takes in the majority. "SOME-TIME, WHY NOT NOW?" is a good slogan for us. Your church will come to it sometime, so why not now, and get the benefit of a real training service in the church. See the difference.

Do not elect just any one for B. Y. P. U. Director, just to say "We have a Director". You want some one that knows something of the work or one who is at least willing to "lay himself out" to learn all about it. Someone the young people have confidence in, someone who commands the respect of all, someone who will dignify the organization.

An equal show is all the B. Y. P. U. asks, and it will never do its best work when looked upon as a "secondary matter". The department is big enough and vital enough to command the best interest of the church from the pastor down.

Summer is here. Let us see to it that no B. Y. P. U. disbands for the summer. Does your Sunday School close up for summer? Then why should the B. Y. P. U.?

#### Bible Readers Certificates Awarded

Here they are, three Intermediates who have kept up their Daily Bible Readings for THREE years and are receiving their certificate and two seals to go on them. They are Ola Jacobs, Evon Johnston and Jewel Goldman, all members of the Intermediate B. Y. P. U. at Bogue Chitto.

Bogue Chitto Has Training School  
It was the pleasure and privilege

of the State B. Y. P. U. Secretary to be with the pastor and church at Bogue Chitto for a week recently for a B. Y. P. U. Training School, and what a fine time we had. The Juniors met each afternoon and the Intermediates and Seniors with general officers each evening. "A General B. Y. P. U. Organization" and the Intermediate and Junior Manuals were taught. Each afternoon after the class work refreshments were served the Juniors, and on Friday afternoon Bro. Stewart, the pastor, got cars and the crowd went to the plum thicket, coming back by the ice cream stand, making it the end of a perfect week for the Juniors. Between classes each evening there were refreshments served and a good social program enjoyed on the lawn. Friday evening was a memorable occasion when one of the young ladies of the Senior B. Y. P. U. was crowned May Queen of the B. Y. P. U. Good interest prevailed through the week with almost a hundred per cent of those enrolled in classes taking the examination.

#### Pascagoula Elects New Director

We have a note from Pastor Morris of Pascagoula giving us the name of Bro. T. W. Hudson, newly elected B. Y. P. U. Director of the church. We are glad to welcome Bro. Hudson into our fellowship of Directors and wish for him the full cooperation of the entire church. This only will make possible his or any other Director's full success in the work.

#### Scooba Organizes

We are glad to report two B. Y. P. U.'s for Scooba, a Junior and a Senior union, with Mrs. Boyd elected Leader of the Junior union and Miss Ruth Wallace elected President of the Senior union. They plan to have a study course right away, the thing every B. Y. P. U. should do as soon as possible after organizing.

Tools to work with make possible better and quicker work. Every man must have tools suited to his work, so the B. Y. P. U. Leader regardless of what his office is, needs tools. Order a B. Y. P. U. Catalog and see what tools you can get to work with in your B. Y. P. U.; the catalogue is free from the Baptist S. S. Board, Nashville, Tenn.

#### The Y. M. P. U.

Here is a new one, and yet it is not so new but just the name of it is new, The Young Married People's Union. They are being organized all around, two have come to our attention just recently, Leland and First Columbus. It's a good idea, so we pass it on to the other churches.

#### BASSFIELD, MISS.

The Baptists of Bassfield are mak-

ing use of the new \$15,000.00 brick church, which they have just completed.

On Sunday night, June 12th, 1927, they met and under the leadership of their Directress, Mrs. R. C. Puckett, organized a Senior, Junior and Intermediate B. Y. P. U.

The Seniors organized with 16 members. We feel sure that under the leadership of their efficient president, Mrs. J. P. Smylie, they will have one of the best Standard unions in the state.

The Juniors organized with 15 members. They have as their leaders two of our church's most consecrated young people and we feel sure that if the parents of the Juniors in this community will see that their children attend the B. Y. P. U. every Sunday night these two young people will succeed in training them for service in the Master's work. Miss Hazel Bass is Leader of the Junior B. Y. P. U., and Mr. Carl Hathorn is Associate Leader. May God bless these two young people as they strive to lead the Junior B. Y. P. U. of Bassfield.

Mrs. R. C. Puckett and Miss Johnnie Thompson are Leader and Associate Leader of the Intermediate B. Y. P. U. The Intermediates organized with nine members and have splendid prospects for more. They adopted the Intermediate Standard of Excellence as their goal and pledged themselves to work hard towards attaining this standard, and making the Intermediate the best union in the state.

After the organization, the officers of the different unions were installed by the pastor, J. B. Quin.

—J. C. Holland, Jr., Cor. Sec.  
Intermediate B. Y. P. U.

### HISTORY OF GUNNISON BAPTIST CHURCH AT GUNNISON, BOLIVAR CO., MISS.

March 29, 1927.

In the year 1854 Wm. W. Arnold and other members of the Arnold family moved from Vicksburg to Bolivar County, Miss. Wm. W. Arnold and his wife, Foeba A. Foster, were Baptists. They, with their neighbors, the Herndons and perhaps others, built a Baptist Church out about three miles southeast of Gunnison on what was afterwards known as the Columbus Arnold place, where the Arnold Cemetery is located. This church was perhaps the first Baptist church in Bolivar County.

These Arnolds had moved from Rose Hill on Bayou Pierre, Mississippi Territory, in which was afterwards Claiborne County, to Vicksburg several years before. But the first Arnold (George) had come over as a British soldier in the War of 1812, and remained here. This old church was abandoned during the Civil War and was rebuilt afterwards on the old George Arnold place, then moved on the Wrenn place and later on the McGehee (Continued on page 12)

### Church and Sunday School Furniture

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For the purpose of helping churches that have unsatisfactory heating plants, or churches planning a new building, we operate a free church service department. Authorities on scientific heat and ventilating are in charge. These experts have helped many churches work out their heating problems in an economical way. They understand every detail of installing the Moncrief Fan Blast System of Heating and Ventilating plant or desires to install a new heating plant they can show you how the Moncrief Fan Blast System may be installed economically. Write for full information about this free service.

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Your system has not only afforded great comfort, but we have saved 50% of coal over the former system of heating. In the coldest weather we never started the fire until 8 or 8:30 o'clock in the morning, and by 10:00, the church was perfectly comfortable.

Yours very truly,  
(Signed)

D. B. MODANA,  
Pastor.

Moncrief Furnace Co.  
Atlanta Georgia



# Comprehensive Book Service



Managers of the Baptist State Book Stores in Annual Conference at Nashville, Tennessee, May 16-20

During the third week of May, the managers of all Southern Baptist State Book Stores met in their annual conference in Nashville, Tennessee, for the purpose of exchanging ideas, discussing better selling methods and planning for such service improvements as might insure a wide distribution of Bibles, books and other essential supplies for all departments of church work.

The meetings were presided over by Dr. I. J. Van Ness, Corresponding Secretary of the Baptist Sunday School Board. During the morning sessions the heads of several of the departments of the Board were given opportunity to present for conference discussion such phases of their work as might prove of interest to the managers. The afternoons were devoted largely to visiting the sample rooms of the local hotels where the managers met the special representatives of some of the leading publishing houses of the North and East. This afforded opportunity for the selecting of Bibles, new books and other essential supplies for replenishing their stocks.

To those of us who have been fearful of the degrading results of today's avalanche of vulgar literature on the lives of our youth, it was most refreshing to witness this enthusiastic group of book sellers around their conference table, devoting their best thought and influence to selecting the right books and setting up programs for increasing the distribution of worth while literature throughout the territory of the Southern Baptist Convention.

The Baptists of our own state have come to recognize the tremendous advantages in our own Book Store. They realize that our store at Jackson is not operating alone, but that it receives the benefit of the co-operative contacts with the Sunday School Board and the Associated Baptist Book Stores, not the least of which is the increased purchasing power resulting from the combining of interests. They also realize that this new association of the Board and the stores is organized to render a distinctive denom-

inational service to all Baptists in each and every state through the representative state store, and that those Baptists who patronize their own State Book Store at Jackson really make a denominational investment.

## MISSISSIPPI COLLEGE NOTES

### Baptist Student Retreat

Ridgecrest! To every Southern Baptist's mind this word has a magical meaning. Since last summer the word Ridgecrest has come to mean more to Baptist students than ever before. Last summer a Baptist Student Retreat was conducted by way of an experiment. Its success last summer makes it a necessity this summer. The dates for the retreat are June 26th to July 1st. The Student Secretaries, B. S. U. officers, student leaders in religious work from all the colleges, and student pastors will be there. The program will include informal discussions of problems, plans, and purposes of B. S. U. work, inspirational addresses, and recreation.

Mississippi College will be represented in the Retreat by Mr. Chester Swor and Mr. W. L. Compere. Mr. Swor is General Director of B. Y. P. U. for this year. It will mean much to the college and the church as well as to him to have him attend the retreat. Besides being President of the Ministerial Association of Mississippi College, Mr. Compere is Chairman of the Third Mississippi Baptist Student Conference which will be held in Starkville, October 28th to 30th. We are very happy to have these two men to represent Mississippi College in the second Baptist Student Retreat.

### B. S. U. Room

As yet we have had no definite results from our article in The Baptist Record of two weeks ago about furnishings for our B. S. U. Room. We realize that the Baptists of Mississippi are called upon for a great many things, but still we feel that many of you will be glad to help us out when you realize that we too,

need your help. Any communication with the President of the B. S. U. of Mississippi College regarding this matter will be appreciated and answered promptly.

—Keith C. Von Hager,  
Pres. of B. S. U.

## "PUT A QUIETUS ON MOB RULE IN AMERICA"

In The Baptist Record of June 9, page 4, I read:

"Certainly the killing of four men in a Florida mob by men who were guarding the prisoner is a very regrettable thing. But only a few instances of this kind will put a quietus on mob rule in America."

Such argument as that makes me sick through and through, from the crown of my hat to the sole of my shoe. It misses the mark so badly! First, let me say "mob rule" is a black stench on any nation and, further let me say, those guards acted wholly within the bounds of law and duty—in fact, there was nothing else left for them to do.

Now follow me:

We do not live in a world of chance or "happen so"! Everything that occurs does so, because some cause produces it. If the cause is first removed, the effect will be no more! The effect in this case is "mob rule", and it will never have a "quietus" put on it until the cause is removed, and, further, a guard shooting the citizens down will not remove the cause—that of itself will rather aggravate the trouble! Here is the cause in a nut shell—A lack of confidence, upon the part of the citizens, in the execution of the laws. This lack of confidence is the mother of "mob rule" (also of "K. K. K.")

There is not a shadow of a question about either. What is the Cause of this state of affairs? Need I name it to the sober-thinking mind? If so, here it is. When a criminal offense is committed, it is so often that the guilty party gets out through some of the many loopholes and he comes clear, as the reader well knows. It is perfectly natural then when a crime is com-

mitted for the people to say, "If we carry this party to the courts, he will come clear, so we will just swing him to a limb ourselves". If those who are responsible for the execution of the law would do their duty and mete out justice to all, "without fear or favor", then there would be no motive to cause "mob rule", and it would be a thing of the past.

I close with a quotation from that courageous editor of the Alabama Times of June 11. After discussing the good effect of some criminal laws with "sharp teeth in them", well enforced by New York, he then states, "If New York with its 11,000,000 people can make it so uncomfortable for criminals that they move to other parts, then the legislature of other states should have no trouble in controlling the situation. But will they? Lawyer-contorted legislatures are not inclined to simplify in order to lessen crime. Not in Alabama, at any rate. There are too many lawyers in Alabama that depend upon long, drawn out trials, delays and appeals for their bread and butter to even give serious consideration to the subject." (Fullface mine.) The only mistake that editor made was to confine his remarks to Alabama. He correctly struck the key note about the "bread and butter".

Yours for better law enforcement and, hence, less "mob rule",

—J. L. Williams,  
Enterprise, Miss.,  
(R. No. 3—June 13, 1927.)

## EVANGELISTIC SCHOOL

I just want to say what a joy it was to be at Clinton last week in that great Bible institute. It was a real spiritual feast, and I am so glad that we are to have it next year. I hope every preacher and deacon will begin now to get ready to go. And then that Jennings Hall force took such good care of us for so little.

May the Lord bless them all.

—G. W. Nutt, Lena, Miss.



## Ideal Poultry Tablets

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Prevention and treatment of Boup, Cholera, Gapes, Worms, Chicken Pox, Sourhead, Catarrh, Canker, Diphtheria, Pile, and White Diarrhea. The ingredients, Potassium Permanganate (25%), Epsom Salts, Copperas and Boric Acid are recognized by poultry breeders as possessing distinct merit in the treatment of diseases for which these tablets are recommended.

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## The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home  
Read The Baptist Record to Your Children

We are glad to yield our space this week to the tithing story. This is a subject that very definitely concerns every home. There is something vitally wrong in a home where tithing is not taught and practiced. People who learn tithing at mother's knee never go around hanging a question mark after it and saying, "Well, I'm not sure I understand just what tithing means". When we sell some peaches and some apples and some milk and butter and eggs and chickens, this is the Lord's box and one dime out of every dollar belongs to Him—what if it is just a baking powder can—those children will never have any trouble understanding what tithing means.

(Continued from page 8)  
measure, pressed down, shaken together, running over shall they give into your bosom. For with what measure ye mete it shall be measured unto you again."

Then the angel seemed to say;  
"The silver is mine and the gold is mine."

Marjorie awoke startled, and then she realized she had been dreaming. She lay quite still. Suddenly a resolution flashed into her mind. Oh! I will keep on giving my tenth into the Lord's treasury, I will not rob God, even though it may mean that I must give up something that I want very much. I won't be a thief," she said.

She came down with a bright smile on her face the next morning, but nothing was said of the money proposition. But Marjorie remained firm in her resolution, and her grandmother noticed that on the following Sunday she put in her tenth as usual. Then, her grandmother knew that she had been convinced. Thus Sunday after Sunday, Marjorie continued to put in her offering, never once failing.

The weeks slipped by and at last the great event, the Junior-Senior banquet was just three days off. Apparently Marjorie had given up all idea of going, but in her heart all this time, she kept remembering, "Prove me now herewith, saith the Lord of hosts, if I will not open the windows of Heaven unto you and pour you out a blessing."

As Marjorie sat down to supper two nights before the banquet, her grandmother looked up with her usual sweet, smiling face.

"Marjorie," she said, "I have good news for you. The secretary of the Lawndale Manufacturing Company was here today, and he told me that business had picked up, and that I was to receive my usual dividend next week. I have been considering the matter ever since he was here and I see no reason why you cannot get your evening dress for the banquet. Won't that be fine? I am so glad that you can go."

"Oh! Is it true?" exclaimed Marjorie, "I have proved the Lord, and He has, indeed, opened the windows of Heaven and poured me out a blessing. I have obeyed His command. I have tithed as I should have done, and, now, He has rewarded me. Oh! it does pay."

### PERSECUTION AND REVIVAL IN CHINA

By Geo. T. B. Davis

Coincident with spread of the anti-Christian movement, there is in progress a nation-wide distribution of New Testaments in connection with the Million Testaments for China Campaign. Funds are now in hand for more than nine hundred thousand Testaments. Thus far between one and two hundred thousand Testaments have been sent out to missionaries and Chinese Pastors and others. Plans are being made to carry on the work of distribution, for the present at least, largely Chinese pastors, evangelists, Bible-women and other workers.

A missionary from Anhwei recently told me of twenty young men, some of whom were influenced by the anti-Christian movement, and were disturbing the meetings. Little pocket Testaments were presented to each of them. Now they are reading them regularly, attend a Bible class, and are helping in evangelistic meetings. Dr. Jonathan Goforth, one of the best known missionaries in China, recently expressed the fervent hope that two million Testaments might be available to "put into the hands of pivotal men of China at this critical period of her history."

Dr. J. E. Shoemaker, of Yuyao, Chekiang Province, who has been a missionary in China for more than 30 years, said to me recently, "I feel it is providential that this distribution of New Testaments has come just at this time when in so many places in China public preaching is prohibited, and Churches are confiscated. It gives the workers something they can do. This is good for their own spiritual life, as well as for the salvation of others."

"The breaking down of their old religions, and the uncertainty of the present situation, is producing a state of mind that is very favorable to the reception of new religious ideas. I was very pleased to have one of our country evangelists report that the twelve Testaments given him had been willingly received, and the people were quite ready to put down their names on cards agreeing to read and carry the Books daily."

"It is a spiritual warfare that is sweeping over China at this time; and the power that can win the victory must be spiritual. Therefore the best service we can render will

be rendered on our knees in closets and in prayer-groups. It is not mere formal prayer that is needed, but believing intercession. There is cumulative power in united prayer that cannot be measured; and wins victories in spite of seemingly impossible barriers."

There is increasing intercession in China for a great revival, and a growing expectation that the awakening may be near at hand. In some places the fire has already fallen from Heaven, and glorious revivals are in progress. Mr. L. C. Osborn of Chao Cheng, Shantung, in applying for 2,000 copies of the pocket Testament, writes:

"The Missionaries of our station are waiting on God many hours a day for a mighty revival in China. He has revived our own hearts, and we are having the greatest results we have ever known. Personally the Lord has been getting me up as early as three o'clock in the morning to watch and pray. God's Word was never so precious. People have gotten under conviction of sin right in their homes and have prayed through to forgiveness. Our church is a different church. People are coming daily to be prayed with. The revival is spreading. Praise God! All glory be to Him!"

At Tamingfu, in Chihli province, a glorious Work of Grace has been in progress for more than two months. One of the missionaries there, Mr. A. J. Smith, in sending a report to Shanghai of the outpouring of the Spirit, said, "I am sure you will rejoice with us over the mighty Holy Ghost revival God is sending over this field. The revival started in the Men's Bible Training School and quickly spread to the Women's Bible Training School, then to the boys' and girls' primary schools, later to the out station, and has now reached most of the main stations."

"The missionary from Kuang Ping Fu writes, 'Seems surely as if something miraculous had happened to the Chinese Church here. Many went down in deep penitence confessing many wrongs without our urging them; seeming only too glad to get the things off their hearts. After they had prayed through, they went out and brought in others, and prayed with them'."

"The revival has also meant a deep humbling of us missionaries before God and the Chinese. It has been a time of real heart-searching for us, but God has given us the victory, and we now find it a pleasure to pray from seven to nine hours a day. We have discovered that we can do more through intercession than in any other way, and the Lord is honoring our prayers. We believe that God wants to send Holy Ghost revivals to all the missions in China. The revival here is spreading."

The fires of persecution are purifying and refining the church, and probably preparing the way for such a spiritual awakening as has never before been witnessed in China. The fires of revival have already been kindled. You can help in spreading the flame. Will you not set apart some time each day for earnest believing prayer for a mighty revival

that will still further cleanse and quicken the church, and lead multitudes into the light?

And do not fail to pray for a special outpouring of God's Spirit upon the missionaries who are still in China; and for those who have returned to the homelands. Pray also that great steadfastness and boldness may be given to the Chinese pastors, teachers, evangelists, Bible-women and Christians, multitudes of whom are passing through the fiery furnace of persecution.

Let us praise God that nearly a million New Testaments have been providentially provided in this hour of crisis when so many churches are closed, and so many missionaries have been compelled to leave their stations; and let us pray that the Holy Spirit will illuminate the pages of each Book given out, and that the full million or more may speedily be supplied, and prayerfully and carefully distributed.

Pray also for a blessed Work of Grace among the foreign troops that have been concentrated in China in such large numbers in this time of turmoil.

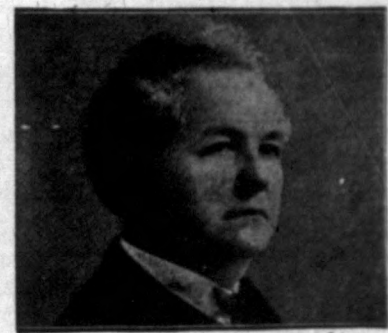
You can also help in mobilizing prayer on behalf of China by reading part or all of this article at missionary and prayer-meetings, and to Sunday Schools and Bible classes, in your community; and appealing for prayer for this great and distressed land.

Social Worker: "And what is your name, my good man?"

The Convict: "999."

Social Worker: "O, but that's not your real name."

Convict: "Naw, that's only me pen name."



R. K. MORGAN, Principal

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## FROM WANT OF THE WILL

Jennie N. Standifer

When twenty-five years old, Gordon Wentworth was elected to the chair of English in B— College. After high school, he had worked his way through his state university, and his ambition was to give his life-work to teaching. He planned to take a Master's degree in a well known Eastern university by taking summer work, but in the meantime he devoted spare moments to story writing. His literary work had been accepted by a number of magazines. But the young man met with an unexpected hindrance in his ambitions. He fell deeply in love with Vivian Harwood, the most beautiful and popular girl in the college town. She was the daughter of a prominent lawyer, had graduated from a fashionable boarding school, and was the leader of the smart set.

After an introduction at a fraternal reception, Gordon's one great object in life was to win the lovely college belle. He was handsome, pleasing in personality and also popular. In his ardent wooing he did not neglect his duties as an instructor, but other ambitions were laid aside. There were numerous rivals. Greater and greater became his infatuation.

One evening in November a man of national reputation was to speak in the college chapel. Professor Wentworth was calling on Vivian and urged her to accompany him to the lecture. She laughed gaily and replied:

"Not on your life, Professor. He speaks on Prohibition, and my Dad is opposed to Prohibition, and so am I. It should not be encouraged. Why that shocked look? Didn't you ever indulge in booze parties?"

"Never. I am a teetotaler."

"You have Puritanical ideals, I suspect. But we will not quarrel about our views on the subject. We will enjoy some music."

She was an accomplished musician, with a fine, cultivated voice, and Gordon soon forgot the shock he had received by her disapproval of prohibition. Before he left his chamber he had decided to continue to press his suit, and in time win her to his way of thinking.

A few weeks later Gordon and Vivian became betrothed upon the condition that it was to be kept a secret, and Vivian was to have perfect freedom to receive the attentions of her numerous admirers. Her fiancé was to have stated dates for calls and to act as her escort. Her mother refused consent to the engagement unless this arrangement was made, as she took great pride in her daughter's popularity.

During the Christmas holidays Gordon visited his mother in another section of the state. With misgivings he confided to her his engagement to a girl who was opposed to prohibition, and used intoxicants freely.

"But I will convince her of the error of her way, Mother," he declared confidently. "She is so charming you cannot help but love her. You could influence her to our way of thinking, I am sure."

"Not so, my son. She has not only inherited a love for drink from her father—I knew him years ago—but she has formed a love for it which will grow. You are infatuated with her; but could you see her weeping drunken tears, and with the look of a beast in her face, your love would become disgust. Besides, Gordon—your father drank. He filled an early grave from drinking, after wasting my inheritance, and left me with a tiny baby and a hard struggle with poverty. You remember my struggles to send you to school."

"Yes, Mother, and I have tried to live so as to give you no cause for worry—to make up for the past as far as I can. I love this girl, and I cannot give her up. I will make the effort of my life to save her."

The mother said no more. Gordon returned to B— and began his task with splendid arguments and eloquent pleadings. They fell upon deaf ears.

"I can quit taking drinks whenever I wish," Vivian declared with a wayward toss of her golden head. "Our set is in for a good time before we grow old and sobered. A drink now and then can harm no one."

Her lover began to make a study of methods of destroying the taste for alcoholic beverages. She invariably diverted his attention to other things when he broached the subject, and she remained of "the same opinion still."

One evening Gordon was returning from a faculty meeting and passed the Harwood home as a car filled with boys and girls stopped at the gate. They were shouting, laughing hilariously, and singing jazz coon songs. A young woman was helped from the car to the sidewalk and her escort glanced at the professor. He immediately disappeared within the car, which was driven rapidly away.

Gordon gazed in amazement at the girl left at the gate. It was Vivian Harwood, with disheveled hair, swollen red face, a drooling mouth, vacant eyes and stumbling feet.

"Help me in and be quick—Gordon—" she babbled. "The boys must get away or—but you won't blab on—hic—em—will you?" She began to weep drunken tears and seized his arm with a vice-like grip.

In shocked silence Gordon helped the girl to the porch of her home, placed her in a chair, rang the bell and quietly departed.

In his room that evening he sat with bowed head, and groaned in agony of soul. His mother was right. The reformation of this girl would be impossible. Give her up? He would rather give up his position, his ambitions, life itself than the woman he adored. He would gladly give his strength of body, mind and soul to her reformation.

Next morning came a penitent, pleading letter, begging Gordon to overlook the result of a thoughtless escapade, and she would never, never touch intoxicating drink in any form again. He hastened to the home of his beloved, and while rejoicing in her promise of total abstinence, sought to induce her to sign a pledge

to that effect.

"It will not be necessary," she insisted, "and besides Father would oppose it as he opposes prohibition. I am strong enough to resist any other temptation that may come."

A few weeks later Gordon received a letter from the editor of a high class magazine highly complimenting a serial story and enclosing a check that made him stare in amazement. He could win fame and fortune with his pen! How glad Vivian would be of his good fortune!

It was late for evening callers, but he hurried to the Harwood home to tell his good news to his promised wife. The servant who admitted him said no one was at home, but they would return soon. Gordon decided to wait in the drawing room.

An hour passed. He was thinking of leaving without seeing Vivian when the confusion of voices and stumbling steps on the porch caused him to open the door leading into the hall. Mrs. Harwood and a young man were assisting Vivian to enter. The girl laughed and with a silly leer mumbled:

"I didn't know that punch was 'spiked,' Gordon. Caught again."

The mother hurried the reeling girl into a rear room, and began to explain.

"We never thought of the punch being dashed with wine at the Horton's dance. Poor Vivian is mortified to death. Come around tomorrow evening and she will tell you how it happened."

(To be Continued.)

(Continued from page 9)

place. The same church, but moved as the settlement of the people changed.

Some of the pioneer preachers were Lee, Slack, Milam and others whose names have been forgotten. Finally about 1890, the old town of Concordia on the Mississippi River was moved out to the new railroad and named Gunnison. After Gunnison was about 10 years old and no Baptist church had been built in the town and there were a few Baptists in the town and surrounding country, the idea was conceived and plans made to organize and build a church of this faith in Gunnison. About 1898 Bro. Cox, the Baptist pastor at Shelby, Miss., was invited over and preached in the lodge and school-house until the church was built and so was the first pastor. The three principal leaders of the movement to build this church were two widowed sisters (daughters of a Baptist minister), Mrs. Martha Buckley James, Mrs. Evelyn Buckley Melchoir and Mrs. Satie Strowbridge. Mrs. Strowbridge's husband designed and built the church. The lot was bought from Mrs. Melissa Butcher, another Baptist widow, and the house built about 1899 and afterwards dedicated.

Mrs. James superintended all buying of lumber and materials, which at that time was hard to get, making several trips to Memphis for that purpose. Her husband having left her some insurance, she took this money and paid for the lot and materials that went into the building and afterwards worked it out of

debt, with some help from the Baptist Board, Mrs. S. M. Seaton, Mrs. Reuter, Mrs. Butcher, Mrs. Tom Hunter, Mrs. D. U. Arnold and others of the surrounding country.

The windows, table, communion service, the Bible and several other things were donated by friends and relatives of these women and some money contributed by other Baptist churches and individuals of all faiths.

For several years after the building of this church there were no male members in it and these good women managed everything, but finally Mr. Wm. Arnold, son of the first Wm. Arnold mentioned, and Mr. Dick Scruggs, who were of the Baptist faith, came into the church and as time passed on others were added to its membership. The writer, who had married and moved here in 1898, brought her letter and cast her lot with this church and is still a member.

The first baptism in the new church, I am told, was Mrs. Melissa Butcher. The first wedding was Miss Sallie Wilson, daughter of Mrs. S. M. Seaton, and Mr. Chas. D. Keeler. The first funeral was little Annie Hughes, and, by the way, we are thankful that we have had very few funerals. The first regular pastors after Bro. Cox were Bros. E. D. Solomon, Gates and Allen, all of whom were young men from Mississippi College and Louisville Seminary, and were cared for in the home of Mrs. James and Mrs. Melchoir. One room of the present pastorium had been build during their pastorate but was added to later on. Bro. Robt. Blaylock was pastor about 1905-1907 and was instrumental in adding to the pastorium and also in making many additions to the membership of the church. Then came Bro. Elliott, Bro. Ellis and Bro. B. L. McKee, who was pastor about two years, 1911-1912, I think. Then followed, after some months without a pastor, Bro. King, Bro. Maum, Bro. D. A. McCall about two years, followed by Bro. R. M. Jennings a short time, and again after some time without a pastor, Bro. Youngberg, our present pastor, was called.

Thus reads the history of Gunnison Baptist Church as the writer remembers it, and from facts gathered from old residents of the county. There would, no doubt, have been a Baptist church built in Gunnison later on, but probably not for several years, and to these good

(Continued on page 13)

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## East Mississippi Department

By R. L. Breland

### A Good Name

Solomon, the wise man, said: "A good name is rather to be chosen than great riches." The Commercial Appeal recently said editorially: "A good name is the best legacy that can be handed down from father to son." To this I want to add that the best way for a child to honor his parents is to look well to the good name that they may possess. Sometimes it is the case that children erect tall monuments to mark the last resting place of their parents, thinking they have done their whole duty to their memory, and then go out and lead lives of shame and sin. The best monument any child can erect to the lasting, sacred memory of a father and mother is an upright, moral, Christian life. Good lives always reflect to the credit of the parents, and on the other hand bad lives reflect to their discredit to the hurt of their good name.

Solomon was right: the legacy of a good name is better than silver and gold; riches may be taken away, but the good name bequeathed to one is safe. We may so live as to injure the influence of a good name left to us by our parents but cannot entirely destroy it. My father, perhaps, was no better than the average father, and yet I can feel the power and influence of his good name in my life everywhere I go, especially where he was known. I was a public man for some years of my early life, traveling in all parts of the county, and everywhere I went the question invariably was asked if I was a son of Eld. O. F. Breland; and when I answered in the affirmative they would say, "Well, we do not know you, but if you are anything to compare with him you will do", and it was the best advertisement I could possibly have had. I take time day by day to thank God that He gave me a Christian father who left to me an untarnished name. He left me no money, not even a home, but he left me that which is far greater than riches, a splendid example and a good name.

Parents should see to it that they leave to their children a good name and an upright example. They have no right to bring children into this world and then leave them with the burden of a bad character and a shady name to carry through life, left them by an unworthy father or mother. Children who have to start life under the shadow of a bad name of father or mother have a poor show in life to accomplish anything worth while. Our misdeeds do not affect us only but will bring sorrow and injury to many others, so we should be careful of our lives for the sake of others as well as for our own sake.

Children, also, should be careful how they conduct themselves. They should not forget that the good name of father and mother is af-

fected by their conduct. They may be sleeping beneath the cold ground but by your evil deed children can bring shame and reproach upon their names. Don't do it, children. Even if living it is mother's heart and father's heart that aches when you are wayward and do wrong; it is they who suffer most. So be careful how you live for the sake of parents' good name as well as your own.

"A good name is rather to be chosen than great riches."

### Notes and Comments

"One has said, 'The cross of Christ and the cross to be borne by His followers always stand at the parting of the ways'."

It was Socrates who once said, "Could I climb to the highest place in Athens, I would lift up my voice and proclaim: 'Fellow-citizens, why do you turn and scrape every stone to gather wealth, and take so little care of your children, to whom one day you must relinquish it all.'"

Rev. Jas. H. Street, of Clinton, preached at Oakland the second Sunday in the absence of the pastor, who was away in revival meeting. He is one of our best young preachers.

Rev. O. P. Breland, pastor at Artesia and Maben for half time each, will teach at Crawford next winter, and then purposes attending the seminary.

Died—Mrs. Eunice Geneva Savage died June 8, at the home of her daughter, Mrs. P. S. Clements of Oakland. She was nearly 83 years old and had been a consistent Christian most of her life. She has seven living children; her husband and three children having gone on before. Her body was carried to Oklahoma for burial.

### WORK OF DAN CRAWFORD IN AFRICA

"Said a very old woman in those early days to us, 'Ah, it was day-break with you, on the other side of the water, long, long ago. Here it is pitch darkness and has always been.'"

"And now today what would you find?"

"Thousands of the children and grandchildren of these very same people, in little groups throughout the districts, clapping their hands in welcome, and joyfully calling you 'Mwanetu' (brother or sister) in Christ."

"But long ere you reached their village—what is this that you hear? Can it be a well-known hymn-tune in the bush! Yes, 'tis the children of the Bible School racing along the narrow path in single file, singing at the top of their shrill voices, perspiring in every pore, and all aglow with delighted welcome befittingly the 'Muluwe wa Leza' (Messenger of God), and conduct you in state to their chief. And in their village, where in the past little but obscene talk engaged the people after sundown, now you would join the community as their Teacher-Evangelist conducts evening prayers. Perhaps when just settling down to sleep you may be disturbed (thrice blessed

disturbance!) by some eager learner in an adjacent hut, spelling out word by word, by the light of his flickering log fire, a chapter in his prized Luban Testament."

"Such is the TRANSFORMING power of the knowledge of the Love of God in this land of our adoption."

"But how I would have you know of the unreached parts—still just as ever they were! Living and dying in sin, knowing nought of the Saviour's redeeming love."

"Can the Church of Christ let them continue so?"

"Pray, oh! pray as you never did before, that we shall be enabled to reach them quickly, now, before Rome's erring agents force their doctrines upon them. Alas! alas! they can but ADD to their delusions and darkness, and final despair."

"Was it not of such that our Saviour said so yearningly, 'Them also I must bring'?"

"Does he not expect us—each single one of his flock—to use every means he has given us, that these 'other sheep' also may be brought into his fold?"

"Yours in Him we love Who gave His ALL for us,

—Grace Crawford"

In S. S. Times.

(Continued from page 12)

women, Mrs. James and Mrs. Melchoir, as the principal characters in the building of this church, should be given the credit for its being built at this early date and for the sacrifices they made that it might be built and for the love and intense interest they always manifested in the welfare and upkeep of the little church as long as they lived, although they had moved away years ago, about 1906, I think.

And now that the two sisters have both passed on to their eternal home, Mrs. Melchoir on Dec. 15, 1925, and Mrs. James just recently, March 17, 1927, we feel that as a church it is just and befitting that we give them the credit due them for the work here begun, feeling assured that their eternal reward is in the hands of our Heavenly Father. And may we as a church carry on in His name and strive to keep the church fires brightly burning, that we too may hear, at the end of our earthly pilgrimage, the "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joy

FOR SALE—My home in Clinton. Small cash payment and the rest like rent. MRS. D. D. McEARLEY, Clinton, Miss.

of thy Lord."

Written by

—Mrs. Eunice Logan Arnold.

Read before the church at Memorial services by the ladies of W. M. U. on April 13th, 1927.

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Mr. W. G. Mize is our efficient Manager of The Baptist Book Store, Jackson, Mississippi. He is a big man every way. You have heard that song about the big boy whose lines end in "athletic" and sympathetic. That's Mize. He came to Mississippi from Kentucky. Came early; and is glad he came. He is happily married, has one little boy, and the people around the office call him pet names to indicate their love for him. He is a working Christian, a member of First Church in Jackson and is helpful wherever he turns his hand. He is safe and sane in business and conducts one of the best book stores in the South.

#### BAPTIST MEMORIAL HOSPITAL By E. D. Solomon, Cor. Sec.

One of the finest, best and most useful institutions Baptists have on earth is the Memorial Hospital, Memphis, Tenn. Years ago it was our pleasure to have Dr. Thomas Potts, D.D., with us in a meeting, for the purpose of raising money to build this hospital. Its beginning was stormy and uncertain, and at times it looked like it was a failure, but such men as H. P. Hurt, D. A. Ellis and A. U. Boone, stood faithfully by the hospital. Even with their heroic work, at one time the hospital was about to be sold for its debts, when two great laymen, E. A. Jennings and Will L. Dockery, took money from their own pockets, and paid off the mortgage and saved, not only this hospital, but saved the hospital cause to the Baptists.

If that hospital had been lost, in all probabilities the Baptists would not have been in the hospital business today. These men have, themselves, given large sums of money, and waged campaigns to get large sums from others, until today, it is the largest and greatest hospital in the South, and doing more charity work than any other hospital, not supported by taxation.

The Baptist Memorial Hospital has a marvelous history of struggles and triumphs, and is now doing a monumental work for sick and broken humanity. It is an institution with a heart of sympathy and love, as well as the best equipment and the greatest medical skill in the world. It is not surpassed anywhere

on earth. They make the lame to walk, the blind to see, the deaf to hear and the sick to recover health. They have a capacity of 250 beds.

The Nurses' Home is one of the best in the world; modern, beautiful, comfortable, having swimming pool, tennis court, roof garden, sleeping porches, reception rooms and class halls. It is as fine as any hotel, and safe as any college dormitory. Mr. Will Dockery built this fine home in honor of his wife.

They are now completing a great building 175 feet long, 56 feet wide and 9 stories high. It is as fine as money, men and material can make it. The first floor will rent for commercial purposes; five floors will be rented to doctors and surgeons, for offices; two floors will be hospital rooms, and the top floor will be a high class hotel. This will be a great revenue producing building which will be used as an endowment for the hospital.

Mr. Geo. D. Sheats, superintendent, is a success. He is a product of the hospital. The hospital has made him; now he is making the hospital great. When he began in the hospital, he was not converted; now he is a devout Christian, and a Baptist. He is one of the most brilliant and competent young men we have ever met. Surely he is a competent co-laborer with A. E. Jennings, who has given and raised large sums of money, and is Chairman of the Executive Committee.

This is truly a Christian institution, in every sense manifesting the very spirit, life and work of Jesus.

Chapel services are held daily. The nurses have all kinds of W. M. U. organizations and young people's societies. In fact this is a great college, as well as a hospital. They do the three-fold work of Jesus, of teaching, preaching and healing.

Brother M. D. Jeffries, D.D., is the pastor and not only ministers to the 300 nurses and employees, but those who attend the hospital, as patients, and most of all, those who take their loved ones there for treatment. The pastors in Memphis are daily visitors in the hospital and lead many to Christ Jesus. They do not know the good they do.

We are indebted to the doctors who so ably, efficiently, with great skill and ability administered to Mrs. Solomon and saved her life. Dr. G. H. Rudner, said to be one of the greatest diagnosticians living; Dr. Bethea, who has charge of the x-ray, and that wonderful surgeon, Dr. Eugene Johnson, who has performed more than forty-three thousand operations in his life time, and is yet in his prime. He is one of the great men of the earth. How can we ever express our gratitude and appreciation to loving friends, diligent nurses, skillful doctors and our Lord and Master Jesus Christ.

#### GOODYEAR CHURCH, PICAYUNE

It was the pleasure of the scribe to be with the Church of Goodyear in Picayune in a meeting in which there were 62 additions to the Church, practically all of whom were men and women.

When we reached the place we

were met by a brother who told us as we reached his home where we were to stay at night during the meeting, that they were not Baptist, but were of the Mormon church; this was quite a new experience to me, but I found them to be of the most influential people of that part of the city, and no one ever had a better home in many regards than we had there. Of course, the thought was busy in my mind, as to whether I would be able to reach those people during my stay with them. The mother in the home has a brother in Gulfport who is one of the honored deacons of that church, and a very fine Christian man. They had two lovely daughters who before the meeting had gone very far were converted, but their parents were not quite willing for them to unite with the Baptist Church. Then we began some real praying as best we could, and working as well, and to make a long story short, for the sake of space, on the second Sunday night we were there at twelve o'clock in the night, the father came to my room to talk the matter over with me. He had at first rather resented the idea of having us talk with him about the matter, and it was a genuine pleasure to sit upon the side of the bed and talk with him, and to see him together with the whole family who were large enough to do so, unite with the church. They are a great strength to the Church.

In the first service, I was informed that a dear old Confederate soldier past 80 years of age, who was not a Christian, heard me preach. He became a burden upon my heart, and it was my happy and great pleasure to hear him testify publicly to the saving power of Jesus, and to bury with his Lord in baptism him and his wife, who had never made a profession of faith in Jesus until this time.

One other experience I want to give. I trust not to advertise what we are trying to do for our Master, but these testimonies may be helpful to any who may chance to read these lines: One young fellow who was in the service on Thursday night, and had never known the joys of salvation, who had always given as his excuse that one which is so common namely, "There are too many hypocrites in the church", and I tried to preach that night on excuses, and he was saved in the service, but went home to talk it over with his wife, who was a member of the Methodist church, to see if she could consistently go with him into the Baptist Church. This fine young fellow went out to his work the next morning, after they had agreed together to unite with the Baptist Church that night, and in fifteen minutes after he had gone to work came in contact with a live wire, and was instantly killed. I have said since then that I would be willing to have served a lifetime as an humble minister just to have been instrumental in the hands of God in helping that soul into the Kingdom of God, who was standing right on the brink of eternity. This young fellow was a brother-in-law to our Third State Evangelist, Brother Wade Smith, they having married sisters, and he

## IN MEMORIAM

### In Memoriam

Brother George W. Gougias, a faithful and consistent member of the Hazlehurst Baptist Church, passed to his reward on March 28th, and after appropriate services conducted at his home his remains were interred in the cemetery at Hazlehurst.

He was born Dec. 29, 1875, at Allen, Copiah County, Miss. He was baptized and received into the fellowship of the New Providence Church, August 24, 1893.

He was married to Miss Ella M. Harris of Wesson, August 2, 1901. She departed this life, December 15, 1919. On June 14, 1921, he was married to Miss Hattie Granberry Allen, daughter of Brother and Sister C. I. Allen of Hazlehurst. They lived for about two years at Greenwood, but at the time of his death they were living in Hazlehurst.

He is survived by his widow and a sweet little daughter, Jane Granberry Douglas, one and a half years old. He also leaves two sisters, Mrs. John Middleton and Mrs. Joe Middleton of McComb.

Brother Douglas was a good man. His life speaks for itself. He was a Christian in every sense of the word. No man was ever more thoughtful and kind in his home and to his friends and neighbors. The law of kindness was in his mouth and the love of Christ was in his heart. He was modest, unassuming, patient, gentle: faithful to his family, devoted to his church and loyal to his friends. He lived his religion every day. His life squared with his profession. Although the messenger of death summoned him quickly he was ready to do. We deeply mourn his departure, yet we sorrow not as those who have no hope.

"Who lives to bravely take  
His share of toil and stress,  
And for his weaker fellow's sake  
Make every burden less—  
He may, at last seem worn—  
Lie fallen—hand and eyes  
Folded—yet, though we mourn and  
mourn  
A good man never dies."

—O. Olin Green.

had reached the town just the afternoon before, and had spent the night in the home, and had heard his testimony the night before.

To be sure, to our Blessed Heavenly Father we give all the glory for this, in many ways a very remarkable meeting.

It was splendid to have fellowship with the pastor of this church, and also with Brother Leavell\* of the First Baptist Church.

I realize that this article is a little lengthy, but I feel as I very seldom appear in print, it might be permissible, as the brethren seem to be anxious to have some report from our work, and I know of no better way than through our paper.

We will take this opportunity to ask that we be remembered at a throne of Grace by the brotherhood



# MEMORIAM

## Memoriam

George W. Gougias, a consistent member of the Baptist Church, died on March 28th, 1927, after appropriate services conducted at his home. His remains were interred in the cemetery at Hazlehurst, Ga., Dec. 29, 1875, at Albany, Miss. He was received into the fellowship of the New Providence Baptist Church, Dec. 24, 1893.

He was married to Miss Ella M. Gougias, on August 2, 1901. His life, December 15, 1875, to December 14, 1921, he was a member of the Hattie Granberry Baptist Church of Hazlehurst. They were married two years at Greenfield, Ga. At the time of his death he was survived by his widow and daughter, Jane Granberry, and a half sister, Mrs. Joe Middle.

He was a good man, for himself. He was a very sense of the things was ever more and in his home and neighbors. The was in his mouth Christ was in his modest, unassuming, faithful to his family church and loyal he lived his religion life squared with Although the messenger summoned him ready to do. We his departure, yet we those who have no

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## BOOK NOTES

Orders for any books reviewed should be sent with remittance to the publisher, or to The Baptist Book Store, Jackson, Miss.

O. Olin Green, A.B., Th.M.  
Hazlehurst, Mississippi

**Stewardship Vitalized**, by Walt N. Johnson, B.A., D.D., Baptist Sunday School Board, Nashville, Tenn., 231 pages, \$1.25.

One of the most engaging themes now in the minds of Southern Baptists, in fact, of all religious leaders, is Stewardship. We have been rather late in "arriving" but we have at last "arrived". The relation of Stewardship to the spiritual life of the Christian and to every phase of work belonging to the church is most vital. The selection of the title to this book, "Stewardship Vitalized", evinces an insight approaching genius; and after one has read this masterful discussion he is about convinced that the author is a genius.

Dr. Johnson approaches the subject of Stewardship in so many ways and views it at so many angles that the reader is amazed at the wealth of material on this subject. And where does the author get this wealth of material? Out of the Word of God and out of his own spirit-illuminated soul. Every pastor and deacon in the land should read this book. In fact, it would richly repay any pastor to gather his deacons together each night for a week and study "Stewardship Vitalized". Or, what might be better, meet one evening each week, study and discuss a chapter until the book is finished. It would do them good and the whole church would be benefited.

**The New Challenge of Home Missions**, by E. P. Alldredge, Baptist Sunday School Board, Nashville, Tenn., 342 pages, cloth, paper.

Dr. Alldredge is a past master in the accumulation and arrangement of interesting data. While there are many facts and figures given in this book, there is not a dull page in it. It is historical, prophetic, informing, inspiring, appealing and is just what the author sets out in the title: The New Challenge of Home Missions. We are in the midst of a world of changes and do not fully realize it. This book will put the reader in touch with conditions in our Southland which will enable him to appreciate the work our Home Board has done in the past, and to appraise the greatness of the task now confronting us as a denomination. Without using the word "Challenge" as it appears in the heading of each chapter we give the subjects discussed in the twelve chapters: I. The Challenge of a Noble Past.

throughout the state as we endeavor to reach and bring to Christ the many thousands of our state who need to know Him.

With love for all of the brethren, I am yours in His blessed service,  
—C. T. Johnson.

II. A Vast Mission Field. III. Growing Cities and Centers. IV. Inadequate Church Houses. V. Amazing Evangelistic Opportunities. VI. An Unmatched Rural Task. VII. Ten Millions of Negroes. VIII. Cuba and the Canal Zone, by Mrs. Una Roberts Lawrence. IX. Southern Indians, by Mrs. Lawrence. X. Millions of Mountaineers. XI. Incoming Foreigners. XII. The Changing South.

Every pastor in the South should read this instructive and informing book. Likewise should it be in the hands of our women and laymen, who must help to meet the new challenge of missionary endeavor in the homeland.

**The Competent Church**, by F. W. Agar, Fleming H. Revell Company, New York, 92 pages.

Everything Dr. Agar writes is good and this volume is not an exception to the rule. During a period of several months the writer and his deacons read and studied this book together. The experience was a most helpful one. We are now planning to give it to the prayer meeting folks in "broken doses" once a week.

It would not be practical to attempt to put into practice all the things the author suggests. Of course, this is not expected, just as one is not expected to eat everything mentioned on a bill of fare. However, there are many things from this "bill of fare" which would prove wholesome to any church that would wisely select them. For example, it would be wonderfully interesting if every pastor and church would take a spiritual inventory of the church membership and find out just how many are supporting the church and the missionary causes; how many are tithing in a real sense; how many attend prayer meeting and other services of the church with any degree of regularity; how many attend the Sunday School and take the religious paper; how many maintain a family altar, etc. This means not a guess or an approximation but a real appraisal of actual conditions. It would be most difficult but most valuable, and the average church and pastor will not attempt it, therefore, is incompetent on account of it. The whole scope and aim of the book is suggested in this one sentence: "The average local church needs to set itself a definite spiritual program and work it till one hundred per cent of the objective has been gained".

**The New Baptist Hymnal**, a joint publication by the American Baptist Publication Society and the Sunday School Board of the Southern Baptist Convention, 431 hymns and gospel songs, 96 responsive readings, price \$1.00.

The old adage has been proven, "Two heads are better than one". Each of these great publishing houses has turned out some fine musical publications in the past but the present accomplishment excels all previous efforts.

Three months ago we ordered two hundred and fifty copies of The New

Baptist Hymnal after examining many others. We are thoroughly satisfied with our choice. The selection of standard hymns and gospel songs has been made with exceeding care and discrimination. All the good hymns and the best gospel songs are to be found here, and there is no "dead" material. This book is destined to meet a long felt need. Music committees could not possibly make a mistake in the selection of The New Baptist Hymnal. We command it without reservation.

B. A. Booth, Mathiston, is available as singer in revival meetings.

## SHUQUALAK

We have just closed a great revival conducted by Dr. T. O. Reese and Theo. H. Farr. They are real Baptists and strong contenders of the faith. Their work is sound and true to the denomination. A number were saved and turned into the path of righteousness. These men are in South Carolina at present, but are returning to Magee, Miss., for their next meeting. Our large auditorium with all the Sunday School rooms were not enough to care for the crowds. Many stayed outside and in autos near so as to hear.

H. B. Nicholson, Treas.  
R. J. Shelton, Pastor.

## HOUSTON, MISS.

Our town has been wonderfully blessed by the coming of Dr. W. M. Bostick, who is with the Home Mission Board. He preached for 15 days, and the people came in throngs. The business men of the town appreciated his services by closing their places of business and attending day services. Evangelist Bostick knows how to preach against sin and then give its remedy. There were hundreds of people turned away on Sunday nights for lack of room. Dr. Bostick preached on the streets on Saturday and many heard him gladly.

We had the Mississippi Quartette with us and they captured the people with their songs. We went to the shut-ins and sang for them, and would leave these old soldiers of the Cross rejoicing in the Lord. We had eight prayer meetings running daily, numbering as high as 158 in attendance. The spirit of evangelism ran high. As a result of the meeting we had 31 additions to the church, and the spiritual life of the church and town deepened.

If any church wants a good team for a revival, you will make no mistake by securing these men of God. I bless the Lord for every remembrance of them.

The Lord be praised.

—W. C. Stewart, Pastor.

## CARROLLTON

After serving this church for two and a half years as pastor, Brother J. P. Neel severed his connection with us on June 1st, having accepted a call from the Lambert Baptist Church. Bro. Neel did a wonderful work while with us, not only for the Carrollton Baptist Church, but for the entire community. Especially has his influence for the advancement and uplift of the Master's cause been felt in the Carroll County Association. He was not only loved by the Baptist people, but he was a favorite among all classes, and especially loved by other denominations. It was with much regret that we gave him up. But the Master had need of him in other fields. This church has called Rev. Floyd A. Lummus of McCool, who will move on the field about July 1st.

Sincerely and fraternally,

Yours for the Master,  
—W. D. Kimbrough.

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"The yellow tan with the black band"



(Continued from page 5)

(Continued from page 5)		LEBANON		PERRY	
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Oak Grove	33.50	OKTIBBEHA	10.35	Bentonia	9.50
Pine Grove	9.88	Bethesda	25.00	Hebron	34.50
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LAWRENCE		Maben	25.00	Bethel	12.50
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Morgan City	14.00	Oak Hill	4.10		
Schlater		Picayune	31.75		
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Swiftown	3.50				